MEDITATIONS & VOWES,

Diuine and *Morall*.

Seruing for direction in Christian and Ciuill Practice.

Diuided into two bookes.

Newely enlarged with 10 Vowes and Meditations.

By Ios: HALL.

LONDON
Printed by *Humfrey Lownes*, for *Henry Fetherston*.
1626.



Vera Effigies Reverendi Do.ni
Iosephi Hall Norwici nuper Episcopi

Votum Auctoris.

Quas ego non vano depromsi è pectore leges,
Quaeque ego vota tuli pacis honestа meа,
Alme Deus (nec enim sine te vouisse iuuabit:
Te sine nil facio, nil fugio sine te.)
Da placide seruem & praesta seruando quietem.
Sic mihi certa salus, sic mihi sancta quies.

To the right wor
ſhipfull Sir *Robert Drury*, Knight, my ſingular good *Patron: All increaſe of* true honour and vertue.

Sir, that haue I made theſe my homely Aphoriſmes publike, needes no other reaſon, but that though the world is furniſhed with other writings euen to ſatiety and ſurfet; yet of thoſe which reduce Chriſtianity

ſtianity to practice, there is (at leaſt) ſcarcity enough: wherein (yet) I muſt needs confeſſe, I had ſome eye to my ſelfe. For, hauing after a ſort vowed this auſtere courſe of iudgement and practice to my ſelfe, I thought it beſt to acquaint the world with it; that it may either witneſſe my anſwerable proceeding, or check mee in my ſtraying there-from. By which means, ſo many men as I liue amõgſt, ſo many monitours I ſhall haue, which ſhall point mee to my owne rules, and vpbraide mee with my aberrations. Why I haue dedicated them to your name, cannot be ſtrange to any, that knowes

you

you my Patron, and mee your Pastor. The regard of which bond, easily drewe mee on to consider, that whereas my body, which was euer weak, began of late to languish more; it would not bee inexpedient (at the worst) to leaue behinde mee this little monument of that great respect, vvhich I deseruedly beare you. And if it shall please God to repriene mee, vntill a longer day; yet it shall not repent mee, to haue sent this vnworthy scrowle, to vvait vpon you in your necessary absence; neither shall it bee, I hope, bootless for you, to adioyne these my meane speculations vnto those grounds of

of vertue, you haue ſo happily laid: to which if they ſhall adde but one ſcruple, it ſhall bee to mee ſufficient ioy, contentment, recompenſe. From your Halſted. Decemb. 4.

Your Worſhips

humbly deuoted,

Ios. Hall.

b

Erratum.
Pag. 239. line 3. diſcerne for deſerue.

The first Centurie of Meditations and Vowes, Divine and Morall.

I

IN Meditation, those, which beginne heauenly thoughts, & prosecute them not, are like those which kindle a fire vnder greene wood, and leaue it, so soone as it but begins to flame; loosing the hope of a good beginning, for want of seconding it with a sutable proceeding: when I set my selfe to meditate, I

will not giue ouer, till I come to an issue. It hath beene saide by some, that the beginning is as much as the midst; yea, more then all: but I say, the ending is more then the beginning.

2

There is nothing (but Man) that respecteth greatnesse: Not God; not Death; not Iudgement. Not God: hee is no accepter of persons. Not Nature: wee see the Sons of Princes borne as naked, as the poorest: & the poorest childe as faire, well-fauoured, strong, wittie, as the heire of Nobles. Not disease, death, iudgement: they sicken a-like, die a-

a-like tare a-like after death. There is nothing (besides naturall men) of whom goodnes is not respected. I will honour greatnes in others: but for my selfe, I will esteem a dram of goodnes, worth a whole world of greatnes.

3

As there is a fooliſh wisdome: so there is a wise ignorance; in not prying into Gods Arke; not inquiring into things not reuealed. I would faine knowe all that I neede, and all that I may: I leaue Gods secrets, to himselfe. It is happie for me, that God makes me of his Court, though not of

his Counsell.

4

As there is no vacuitie in nature, no more is there spiritually. Euerie vessell is ful; if not of liquor, yet of ayre: so is the heart of man; though (by nature) it is emptie of grace, yet it is full of hypocrisie, and iniquitie. Now, as it is filled with grace, so it is emptie of his euill qualities; as in a vessell, so much water as goes in, so much aire goes out: but mans heart is a narrow-mouthed vessell, & receiues grace but by drops; and therefore takes a long time to emptie and fill. Now, as there bee differences in degrees

grees, & one heart is neerer to fulneſſe then another: ſo the beſt veſſell is not quite full, while it is in the bodie; becauſe there are ſtill remainders of corruption. I wil neither be content with that meaſure of grace I haue, nor impatient of Gods delay; but euerie day I will endeuour to haue one drop added to the reſt: ſo my laſt day ſhall fill vp my veſſell to the brim.

5

Satan would ſeeme to be mannerly and reaſonable; making, as if he would bee content with one halfe of the heart, whereas God chalengeth all or none: as

indeede) he hath most reason to claime all, that made all. But this is nothing but a craftie fetch of Satan; for he knowes, that if hee haue any part, God will haue none: so, the whole falleth to his share alone. My heart (when it is both whole and at the best) is but a strait and vnworthie lodging for God: if it were bigger and better, I would reserue it all for him. Satan may look in at my doores, by a temptation: but hee shall not haue so much as one chamber-room set apart, for him to soiourne in.

6

I see that in naturall mo-

tions

tions, the neerer any thing comes to his end, the swifter it mooueth. I haue seen great riuers, which at their first rising out of some hill's side, might be couered with a bushell; which, after many miles, fill a verie broad chanell, and drawing neere to the Sea, doe euen make a little Sea in their owne bankes: So the winde, at the first rising, as a little vapor from the cranies of the earth, and passing forward about the earth, the further it goes, the more blustering and violent it waxeth. A Christians motion (after hee is regenerate) is made naturall

to God-ward: and therfore, the neerer hee comes to Heauen, the more zealous he is. A good man muſt not be like *Ezechias* Sunne, that went backward, nor like *Ioſhuahs* Sun, that ſtood ſtill; but *Dauids* Sunne, that (like a Bridegroome) comes out of his chamber; and as a Champion reioyceth to runne his race: onely, heerein is the difference, that when hee comes to his high-noon, hee declineth not. How-euer, therefore, the Minde (in her naturall faculties) followes the temperature of the bodie, yet in theſe ſupernaturall things ſhee quitecroſſes it.

For

For with the coldeſt complection of Age, is ioyned with thoſe that are truly religious, the feruenteſt zeale & affection to good things: which is therfore the more reuerenced, and better acknowledged, becauſe it cannot bee aſcribed to the hot ſpirits of youth. The diuell himſelfe deuiſed that old ſlander of early holines; *A young Saint an old Diuel.* Sometimes young Diuells haue prooued olde Saints; neuer the contrarie: but true Saints in youth, do alwaies proue Angels in their age. I will ſtriue to be euer good: but if I ſhould not finde my ſelfe beſt at laſt, I

ſhould feare I was neuer good at all.

7

Conſent heartneth ſinne; which a little diſlike would haue daunted at firſt. As wee ſay, There would bee no theeues, if no receiuers: ſo would there not bee ſo many open mouthes to detract and ſlander, if there were not ſo many open eares, to entertaine them. If I cannot ſtop another mans mouth from ſpeaking ill; I will either open my mouth to reproue it: or elſe I wil ſtop mine eares from hearing it; & let him ſee in my face, that he hath no roome in my heart.

I

8

I haue oft wondred how fiſhes can retaine their freſh taſte, & yet liue in ſalt waters; ſince I ſee that euerie other thing participates of the nature of the place, wherin it abides. So, the waters, paſſing through the chanels of the earth, varie their ſauour w^th the veynes of ſoile, through w^ch they ſlide. So, brute creatures, tranſported from one region to another, alter their former qualitie, & degenerate by little and little. The like danger haue I ſeene in the maners of men, conuerſing w^th euil companiõs in corrupt places: For, beſides that

that it blemisheth our reputation, & makes vs thought ill, though we be good; it breeds in vs an intensible declination to ill; and workes in vs, if not an approbation, yet a lesse dislike of those sinnes, to which, our eares and eyes are so continually inured. I may haue a bad acquaintance: I will neuer haue a wicked companion.

9

Expectation, in a weake minde, makes an euill, greater; and a good, lesse: but in a resolued mind, it digests an euill, before it come; and makes a future good, long before present.

I will expect the worſt, becauſe it may come; the beſt, becauſe I know it wil come.

10

Some promiſe what they cannot doe, as Satan to Chriſt; ſome, what they could, but meane not to do, as the Sonnes of *Iacob* to the Sechemites: ſome what they meant for the time, & after retrait, as *Laban* to *Iacob*; ſome, what they do alſo giue, but vnwillingly, as *Herod*; ſome what they willingly giue, and after repent them, as *Ioſhua* to the Gibeonites: So great diſtruſt is there in man, whether from his impotence, or faithleſneſſe: as in other things,

things, so in this, I see God is not like man: but in whatsoeuer hee promises, hee approues himselfe most faithfull, both in his ability and performances. I will therefore euer trust God on his bare word; euen with hope besides hope, aboue hope, against hope: and onwards I will rely on him for small matters of this life: for how shall I hope to trust him in impossibilities, if I may not in likelyhoods? how shall I depend on him, for raising my bodie from dust, and sauing my soule; if I mistrust him for a crust of bread, towards my preseruation?

11

If the world would make mee his Minion, hee could giue mee but what he hath. And what hath he to giue? but a ſmoake of honour, a ſhadow of riches, a ſound of pleaſures, a blaſt of fame: which when I haue had in the beſt meaſure, I may be worſe; I cannot be better: I can liue no whit longer, no whit merrier, no whit happier. If hee profeſſe to hate mee, what can hee doe, but diſgrace me in my name, impouerish me in my eſtate, afflict me in my bodie? in all which it is eaſie, not to bee euer the more miſerable. I haue been too long

long beguiled with the vaine ſemblances of it: Now hence foorth, accounting my ſelfe borne to a better world, I will in an holy loftineſſe beare my ſelfe as one too good to bee enamoured of the beſt pleaſures, to bee daunted with the greateſt miſeries of this life.

12

I ſee there is no man ſo happy, as to haue all things; and no man ſo miſerable, as not to haue ſome. Why ſhould I looke for a better condition, then all others? If I haue ſomwhat, and that of the beſt things; I will in thankfulneſſe enioy them, and

and want the reſt with contentment.

13

Conſtraint makes an eaſie thing toilſome; whereas, again, loue makes the greateſt toile, pleaſãt. How many miles doe wee ride and runne, to ſee one ſilly beaſt follow another, with pleaſure! which if we were commanded to meaſure, vpon the charge of a Superior, wee ſhould complain of wearineſſe. I ſee the folly of the moſt men; that make their liues miſerable, and their actions tedious, for want of loue to that they muſt doe: I will firſt labour to ſettle in my heart

heart a good affection to heauenlie things; so Lord, thy yoake shall be easie, and thy burthen light.

14

I am a stranger euen at home: therefore, if the dogs of the world barke at me, I neither care, nor wonder.

15

It is the greatest madnes in the world, to bee an hypocrite in religious profession. Men hate thee, because thou art a Christian, so much as in appearance. God hates thee double, because thou art but in appearance: so, while thou hast the hatred of both, thou

thou haſt no comfort in thy ſelfe. Yet if thou wilt not be good as thou ſeemeſt; I hold it better to ſeem ill as thou art. An open wicked man doth much hurt with notorious ſinnes: but an hypocrite doth at laſt more ſhame goodnes by ſeeming good. I had rather bee an open wicked man, than an hypocrite: but I had rather bee no man, then either of them.

16

When I caſt downe mine eies vpon my wants, vpon my ſins, vpō my miſeries: me thinks no man ſhold be worſe, no man ſo ill as I; my meanes ſo many, ſo forceable

able, and almoſt violent; my progreſſe ſo ſmall, and inſenſible; my corruptions ſo ſtrong; my infirmities ſo frequent & remedileſſe; my bodie ſo vnanſwerable to my minde. But when I looke vp to the bleſſings that GOD hath enriched mee withall, mee thinks I ſhould ſoone be induced to thinke none more happy then my ſelfe: GOD is my friend, and my Father: the world not my Maiſter, but my ſlaue. I haue friends not many; but ſo tried that I dare truſt them: an eſtate not ſuperfluous, not needy; yet neerer to defect, then abundance: A calling, if deſpiſed

despised of men, yet honourable with GOD: a body not so strong, as to admit securitie (but often checking me in occasion of pleasure) nor yet so weake, as to afflict mee continually: A mind not so furnished with knowledge, that I may boast of it: nor yet so naked, that I should despaire of obtaining it: My miseries afford mee ioy, mine enemies aduantage; my account is cast vp for another world. And if thou think, I haue said too much good of my self, either I am thus, or I would be.

17

The worldlings life is

(of

(of all other) most discomfortable. For, that which is his GOD, doth not alway fauour him: that which should be, neuer.

18

There are three messengers of death; Casualtie, Sickneſſe, Age. The two first are doubtfull; since many haue recouered thē both: the last is certaine. The two first are sodaine: the last leasurely and deliberate. As for al men, vpon so many summons, so especially for an old man, it is a shame to bee vnprepared for death; for where other see they may die, hee sees hee must die. I was long agon

agone olde enough to die: but if I liue till Age, I will thinke my selfe too olde to liue longer.

19

I will not care what I haue; whether much, or little. If little, my account shall be the lesse; if more, I shall doe the more good, & receiue the more glorie.

20

I care not for any companion, but such as may each mee somewhat; or learne somewhat of mee. Both these shall much pleasure mee; (one as an Agent, the other as a Subiect to worke vpon) neither know I, whether more. For though

though it bee an excellent thing to learne; yet I learne, but to teach others.

21.

If earth (that is prouided for mortality, and is possessed by the Makers enemies), haue so much pleasure in it, that Worldlings think it worth the account of their heauen: such a Sunne to enlighten it, such an heauen to wall it about, such sweet fruits & flowers to adorne it, such varietie of Creatures, for the commodious vse of it: What must Heauen needs bee, that is prouided for God himselfe, and his friends? How can it bee lesse in worth

worth, than God is aboue his creatures, and Gods friends better then his enemies? I will not only bee content, but desirous, to bee dissolued.

22

It is commonly seene, that boldnesse puts men forth before their time, before their ability. Wherein, wee haue seene many, that (like Lapwings, and Partriges) haue run away w^th some part of their shell on their heads: whence it follows, that as they began boldly, so they proceede vnprofitably, and conclude not without shame. I wold rather be haled by force of

others to great duties, then rush vpon them vnbidden. It were better a man should want worke, then that great works should want a man answerable to their weight.

23

I will vse my friends, as *Moses* did his rodde. While it was a rod, hee held it familiarly in his hand: whē once a Serpent, hee ran away from it.

24

I haue seldome seene much ostentation, & much learning, met together. The Sunne, rising, and declining, makes long shadowes: at mid-day when he is at highest, none at all.

Besides

Beſides that, skill when it is too much ſhowne, loſeth the grace: as freſh coloured wares, if they be often opened, loſe their brightneſſe, and are ſoyled with much handling. I had rather applaude my ſelfe for hauing much that I ſhew not; then that others ſhould applaud mee, for ſhewing more then I haue.

25

An ambitious man is the greateſt enemy to himſelfe, of any in the World beſides. For hee ſtill torments himſelfe with hopes and deſires, and cares: which he might auoid, if he would remitt of the height

of his thoughts, and liue quietly. My onely ambition shall bee, to rest in Gods fauour on earth, and to be a Saint in heauen.

26

There was neuer good thing easily come by. The heathē man could say, God sels knowledge for sweat: and so he doth honour, for ieopardie. Neuer any man hath got either wealth or learning, with ease. Therefore, the greatest good must needs bee most difficult. How shall I hope to get Christ, if I take no paines for him? And if in all other things the difficulty of obtaining, whets the minde so

ſo much the more to ſeeke; why ſhould it in this alone daunt me? I will not care what I doe, what I ſuffer, ſo I may winne Chriſt. If men can indure ſuch cutting, ſuch lancing, and ſearing of their bodies, to protract a miſerable life, yet a while longer; what paine ſhould I refuſe for eternity?

27

If I die, the world ſhal miſs me but a little: I ſhall miſſe it leſs. Not it me; becauſe it hath ſuch ſtore of better men: Not I it, becauſe it hath ſo much ill, and I ſhall haue ſo much happineſſe.

28

Two things make a man

set by; Dignitie and Desert. Amongst fools, the first without the second is sufficient: Amongst wise men, the second without the first. Let me deserue well; though I be not aduanced. The Conscience of my worth, shall cheere mee more in others contempt, then the approbation of others can comfort mee, against the secret check of my owne vnworthinesse.

29

The best qualities doe so cleaue to their subiects, that they cannot bee communicated to others. For whereas patrimony & vulgar account of honor follow

low the bloud, in many generations; Vertue is not traduced by propagation, nor learning bequeathed by our Will, to our heires; least the giuers shold waxe proud, and the receiuers negligent. I will account nothing mine owne, but what I haue gotten: nor that my owne, because it is more of gift then desert.

30

Thē only is the Church most happie, when Truth and Peace kisse each other; and then miserable, when either of them balke the way, or when they meet and kisse not. For, truth without peace, is turbulent:

and peace, without truth, is ſecure iniuſtice. Though I loue peace wel, yet I loue maine truths better. And though I loue all truths well; yet I had rather conceale a ſmall truth, then diſturbe a common Peace.

31

An indiſcreete good action, is little better than a diſcreet miſchiefe. For in this the doer wrongs only the Patient; but in that other, the wrong is done to the good action: for both it makes a good thing odious (as many good tales are marr'd in telling) and beſides, it preiudices a future opportunity. I will rather

rather let passe a good gale of winde, and stay on the shore; then lanch forth, when I knowe the winde will bee contrarie.

32

The World teacheth mee, that it is madnesse to leaue behind mee those goods, that may I carry wth me: Christianitie teacheth mee, that what I charitably giue aliue, I carrie with me dead: and experience teacheth me, that what I leaue behind, I lose. I will carry that treasure with mee by giuing it, which the worldling loseth by keeping it: so, while his corps shall carry nothing but a win-

ding cloth to his graue, I ſhall bee richer vnder the earth, than I was aboue it.

33

Euery worldling is an hypocrite. For, while his face naturally lookes vpward to heauen, his heart grouels beneath on the earth: yet if I would admit of any diſcord in the inward and outward parts; I would haue an heart, that ſhould looke vp to heauen in an holy contemplation of the things aboue, and a countenance caſt downe to the earth, in humiliation. This onely diſſimilitude is pleaſing to God.

34

The heart of man is a ſhort word, a ſmall ſubſtance; ſcarce enough to giue a Kite one meale: yet great in capacity; yea, ſo infinite in deſire, that the round Globe of the world cannot fill the three corners of it. When it deſires more & cries, Giue, giue; I will ſet it ouer to that infinite Good, where the more it hath, it may deſire more, & ſee more to be deſired: whē it deſires but what it needeth, my hands ſhall ſoone ſatisfie it. For, if either of them may containe it, whē it is without the body; much more may both of them

them fill it, while it is within.

35

With men it is a good rule; To trie first, and then to trust: with GOD it is contrarie; I will first trust him (as most wise, omnipotent, mercifull) and trie him afterwards. I knowe, it is as impossible for him to deceive me, as not to be.

36

As CHRIST was both a Lambe and a Lion: So is euery Christian; A Lamb, for patience in suffering, & innocence of life: A Lion, for boldnesse in his innocency. I would so order my courage & mildenesse, that

that I may be neither Lion-like in my conuerſation; nor ſheepiſh, in the defence of a good cauſe.

37

The godly ſowe in teares, and reap in ioy. The ſeed-time is commonly waterish and lowring. I will be content with a wet ſpring, ſo I may be ſure of a cleare and ioyfull haruеſt.

38

Euery man hath an Heauen and an Hell. Earth is the vvicked mans Heauen; his Hel is to come: on the contrarie, the godly haue their hell vpon earth; where they are vexed with tentations, and afflictions, by

by Satan & his complices: their heauen is aboue in endleſſe happineſſe. If it be ill with mee on earth, it is wel my torment is ſo ſhort, and ſo eaſie: I will not bee ſo couetous, to hope for two heauens.

39

Man, on his Death-bed, hath a double proſpect: which, in his life-time, the interpoſition of pleaſure and miſeries debarred him from. The good man looks vpward, and ſees heauen open with *Steuen*; and the glorious Angels, ready to carrie vp his ſoule: The wicked man lookes downward, & ſees three terrible ſpec-

ſpectacles; *Death*, *Iudgement*, *Hell*, one beyond another; and all to bee paſſed through, by his ſoule. I maruell not, that the godly haue been ſo cheerefull in Death, that thoſe torments, whoſe very ſight hath ouercome the beholders, haue ſeemed eaſie to them. I maruell not, that a wicked man is ſo loth to heare of death; ſo deiected, when hee feeleth ſickneſſe; and ſo deſperate, when hee feeleth the pangs of death; nor that euery *Balaam* would faine die the death of the righteous. Henceforth, I will enuy none, but a good man: I will pitie no-

nothing so much as the prosperitie of the wicked.

40

Not to be afflicted, is a signe of weakenesse. For, therefore God imposeth no more on mee, because hee sees I can beare no more. GOD will not make choise of a weake Champion. When I am stronger, I will looke for more. And when I sustaine more, it shal more comfort mee, that GOD findes mé strong; then it shall grieue mee, to bee presled with an heauy affliction.

41

That the wicked haue peace in themselues, is no

no wonder: they are as ſure as Temptation can make them. No Prince makes Warre with his owne Subiects. The godly are ſtill enemies: Therefore, they muſt look to bee aſſaulted both by Stratagems & violence. Nothing ſhall more ioy me, than my inward quietneſſe. A iuſt warre is a thouſand times more happy, than an ill conditioned Peace.

42

Goodneſſe is ſo powerfull, that it can make things ſimply euill (namely, our ſinnes) good to vs: not good in nature, but good in the euent; good, when they are

are done, not good to bee done. Sinne is so powerfull, that it can turne the holiest Ordinances of God into it selfe: But heerein our sinne goes beyond our goodnes; That sinne defiles a man or action otherwise good: but al the goodnes of the world cannot iustifie one sinne: as the holy flesh in the skirt, makes not the bread holy that toucheth it: but the vncleane, touching an holy thing, defileth it. I will loath euery euill for it owne sake: I will doe good; but not trust to it.

43

Fooles measure good actions, by the euent after they

they are done: Wise men before-hand, by iudgement vpon the rules of reason and faith. Let me doe well: let God take charge of the successe. If it be well accepted, it is well: If not, my thanke is with God.

44

Hee was neuer good man, that amends not. For, if hee were good, hee must needes desire to bee better. Grace is so sweet, that who euer tastes of it, must needs long after more. And if hee desire it, hee will endeauour it. And if hee doe but endeuour, God will crowne it with successe. Gods family admitteth

teeth of no Dwarfes (which are vnthriuing, and ſtand at a ſtay) but men of meaſures. What euer become of my body, or my eſtate; I will euer labour, to finde ſomwhat added to the ſtature of my ſoule.

45

Pride is the moſt dangerous of all ſins. For, both it is moſt inſinuatiue (hauing crept into Heauen, & Paradiſe, and moſt dangerous where it is. For, where all other Tentations are about euil, this alone is conuerſant onely about good things: and one dram of it poyſons many meaſures of grace. I will not be more afraide of doing

doing good things amiſſe, than of being proud, when I haue well performed them.

46

Not onely Commiſsion makes a ſinne. A man is guiltie of all thoſe ſinnes hee hateth not. If I cannot auoid all, yet I will hate all.

47

Preiudice is ſo great an enemy to truth, that it makes the minde vncapable of it. In matters of faith, I will firſt lay a ſure ground, and then beleeue, though I cannot argue; holding the concluſion, in ſpight of the premiſſes: but in other [illegible] matters, I will

will not ſo fore-ſtall my minde with reſolution, as that I will not be willing to bee better informed. Neither will I ſay in my ſelfe; I will hold it, therefore it ſhall bee truth: but, This is truth; therfore I wil hold it. I wil not ſtriue for victory; but for truth.

48

Drunkennes and Couetouſneſſe doe much reſemble one another. For the more a man drinkes, the more hee thirſteth: and the more hee hath, ſtill the more he coueteth. And for their effects, beſides other, both of them haue the power of tranſforming a man

man into a beast; and of all other beasts, into a Swine. The former is euident to sense: the other, though more obscure, is no more questionable. The couetous man, in two things, plainely resembleth a Swine; That hee euer roots in the earth, not so much as looking towards heauen: That hee neuer doth good till his death. In desiring, my rule shall bee Necessitie of nature, or estate. In hauing, I will account that my good, which doth mee good.

49

I acknowledge no Maister of Requests in Heauen,

but one; Christ my Mediator. I knowe I cannot bee so happy, as not to need him; nor so miserable, that hee should contemne mee. I will alwayes aske; and that of none but where I am sure to speed; but where there is so much store, that when I haue had the most, I shall leaue no lesse behinde. Though numberless drops bee in the Sea; yet if one bee taken out of it, it hath so much the lesse, though insensibly: but God because hee is infinite, can admit of no diminution. Therfore are men niggardly, because the more they giue, the lesse they haue:

but thou, Lord, mayeſt giue what thou wilt, without abatement of thy ſtore. Good prayers neuer came weeping home: I am ſure I ſhall receiue either what I aske, or what I ſhould aske.

50

I ſee, that a fit Booty, many times, makes a theef: and many would be proud, if they had but the common cauſes of their neighbours. I account this none of the leaſt fauours of God, That the world goes no better forward with mee. For, I feare, if my eſtate were better to the world, it might be worſe to GOD. As it is an happy neceſſitie

that inforceth to good: ſo is that next happy, that hinders from euill.

51

It is the baſeſt loue of all others, that is for a benefit. For heerein wee loue not another, ſo much as our ſelues. Though there were no HEAVEN, O Lord, I would loue thee: Now there is one, I will eſteeme it, I will deſire it; yet ſtill I will loue thee, for thy goodnes ſake. Thy ſelf is rewarde enough, though thou broughteſt no more.

52

I ſee men point the field, and deſperately ieopard their liues (as prodigall of their

their blood) in the reuenge of a disgracefull word, against themselues: while they can bee content to heare God pulled out of HEAVEN with blasphemie; and not feele so much as a rising of their blood. Which argues our cold loue to God, and our ouerferuent affection to our selues. In mine owne wrongs, I will hold patience laudable; but in Gods iniuries, impious.

53

It is an hard thing, to speak well: but it is harder to bee well silent; so as it may be free from suspicion of affectation, or sullennes,

or ignorance : Elſe, loquacitie, and not ſilence, would bee a note of wiſedom. Herein I will not care how little, but how well. Hee ſaid well for this; Not that which is much, is well: but that which is well, is much.

54

There is nothing more odious, than fruitleſſe old age. Now (for that no tree bears fruit in Autumn, vnles it bloſſome in the Spring) to the end that my age may bee profitable, and laden with ripe fruite; I will endeuour, that my youth may be ſtudious, & flowred with the bloſſomes of learning

ning and obſeruation.

55

Reuenge commonly hurts both the offerer and ſufferer: as wee ſee in the fooliſh Bee (though in all other things commendable; yet heerein the patterne of fond ſpightfulnes) which in her anger inuenometh the fleſh, and loſeth her ſting; and ſo liues a Drone euer after. I account it the onely valour, To remit a wrong: and will applaude it to my ſelf, as right noble and Chriſtian; that I Might hurt, and Will not.

56

He that liues well, cannot chooſe but die well. For if

hee die ſuddainly, yet hee dies not vnpreparedly: if by leaſure, the conſcience of his well-ledde life makes his death more comfortable: But it is ſeldome ſeene, that hee which liueth ill, dieth well. For the conſcience of his former euils, his preſent paine, and the expectation and feare of greater, ſo take vp his heart, that he cannot ſeek God. And now it is iuſt with God, not to be ſought or not to bee found; becauſe hee ſought to him in his life time, and was repulſed. Whereas, therefore, there are vſually two main cares of good men; to Liue well, and Die well: I will haue

haue but this one; to Liue well.

57

With God there is no free man, but his Seruant; though in the Gallies: no slaue, but the sinner; though in a Palace: none noble, but the vertuous; if neuer so basely descended: none rich but he that possesseth God; euen in rags: none wise, but hee that is a foole to himselfe and the world: none happy, but hee whom the world pities: Let mee bee free, noble, rich wise, happy to God; I passe not what I am to the world.

58

Whē the mouth praieth,

man heareth: when the hart, God heareth. Euery good praier knocketh at Heauen, for a blesſing: but an importunate prayer pierceth it (though as hard as braſſe) and makes way for it ſelfe, into the eares of the Almightie. And as it aſcends lightlie vp, caried with the wings of Faith: ſo it comes euer laden downe againe, vpō our heads. In my prayers, my thoughts ſhall not be guided by my wordes: but my words ſhall follow my thoughts.

59

If that ſeruant were condemned of euill, that gaue God no more thā his own, which

which hee had receiued; what ſhall become of them that rob God of his owne? If GOD gaine a little glory by mee, I ſhall gaine more by him. I will labour ſo to husband the ſtocke that God hath left in my hands, that I may returne my ſoule better than I receiued it; and that hee may take it better then I returne it.

60

Heauen is compared to an hill: and therefore is figur'd by *Olympus*, among the Heathen; by mount Sion, in Gods Booke: Hell, contrariwiſe, to a Pit. The aſcent to the one is hard, therfore; and the deſcent to

the other, easie and headlong: and so, as if wee once begin to fall, the recouerie is most difficult: and not one (of many) stayes till hee comes to the bottome. I will bee content, to pant, and blowe, and sweate in climing vp to Heauen: as, contrarily, I will bee wary of letting the first step downward towards the Pit. For, as there is a *Iacobs* Ladder into Heauen, so there are blind staires that goe winding downe into death, whereof each makes way for other. From the obiect is raised an ill suggestion: suggestion drawes on delight, delight consent, consent

consent endeuour, endeuor practice, practice custome, custome excuse, excuse defence, defence obstinacy, obstinacie bosting of sin, boasting a reprobate sense. I wil watch ouer my wayes: and doe thou, Lord, watch ouer mee, that I may auoid the first degrees of sinne. And if those ouertake my frailtie; yet keepe mee, that presumptuous sinnes preuaile not ouer mee. Beginnings, are with more ease and safetie declined, when wee are free; than proceedings, when wee haue begun.

61

It is fitter for youth, to learne

learne than teach; & for age, to teach than learne: & yet fitter for an old mā to learn, thā to be ignorant. I know, I ſhal neuer know ſo much, that I cānot learn more: & I hope, I ſhal neuer liue ſo lōg, as till I be too old to learne.

62

I neuer loued thoſe Salamāders, that are neuer wel, but whē they are in the fire of contention. I will rather ſuffer a thouſand wrongs, thā offer one: I wil ſuffer an hundreth, rather thā return one: I will ſuffer many, ere I will complaine of one, and indeuour to right it by contending. I haue euer found, that to ſtriue with my ſuperiour, is furious; with my

equall, doubtfull; with my inferiour, ſordid and baſe; with any, ful of vnquietnes.

63

The praiſe of a good ſpeech ſtandeth in words & matter: Matter, which is as a faire and well featur'd body; Elegance of words, which is as a neat and well faſhioned garment. Good matter, ſlubbred vp in rude and careleſſe words, is made loathſome to the hearer; as a good bodie misſhapen, with vnhandſome clothes. Elegancy, without ſoundneſſe, is no better than a nice vanity. Although therefore the moſt Hearers are like Bees,

Bees, that goe all to the flowers; neuer regarding the good hearbs (that are of as wholsome vſe, as the other of faire ſhew): yet let my ſpeech ſtriue to be profitable; plauſible, as it happens: Better the coat bee misſhapen, than the body.

64

I ſee, that as black and white colours to the eyes, ſo is the Vice and Vertue of others to the iudgement of men. Vice gathers the beames of the ſight in one; that the eye may ſee it, and bee intent vpon it: Vertue ſcatters them abroad; and therfore hardly admits of a perfect apprehenſion.

Whence

Whence it comes to paſſe, that (as iudgement is according to ſenſe) wee doe ſo ſoone eſpie, and ſo earneſtly cenſure a man for one vice; letting-paſſe many laudable qualities vndiſcerned, or at leaſt vnacknowledged. Yea, whereas euery man is once a fool, and doth that perhaps in one fit of his folly, which hee ſhall at leaſure repent of (as *Noah*, in one houres drunkennes, vncouered thoſe ſecrets, which were hid ſixe hundred yeares before) the world is hereupon ready to call in queſtion all his former integritie, and to exclude him frō the hope of any future

amendment. Since God hath giuen mee two eyes; the one ſhall bee buſied about the preſent fault that I ſee, with a deteſting commiſeration; the other about the commendable qualities of the offēder; not without an vnpartial approbation of them. So ſhall I doe God no wrong, in robbing him of the glory of his gifts, mixed with infirmities: nor yet, in the meane time, encourage Vice; while I doe diſtinctly reſerue for it, a due proportion of hatred.

65

God is aboue man; the brute creatures vnder him; hee ſet in the midſt. Leſt he ſhouly bee proud that hee

hath infinite creatures vnder him, that one is infinite degrees aboue him. I doe therefore owe awe vnto God; mercy to the inferiour creatures: knowing, that they are my fellowes, in respect of Creation; whereas there is no proportion betwixt mee, and my Maker.

66

One said, It is good to inure thy mouth to speake well: for good speech is many times drawne into the affection: But, I would feare, that speaking well without feeling, were the next way to procure an habituall hypocrisie. Let my good

good words followe good affections; not goe before them. I will therefore speake as as I thinke: but, withall, I will labour to thinke well; and then I knowe, I cannot but speake well.

67

When I consider my soule; I could bee proud, to think of how diuine a nature and qualitie it is: but when I cast downe mine eyes to my body (as the Swanne to her black legs) and see what loathsome matter issues from the mouth, nosthrils, eares, pores and other passages, and how most carrion-like of

of all other creatures it is after death; I am iustly ashamed, to thinke that so excellent a guest dwels but in a more cleanely dunghill.

68

Euery worldling is a mad man. For, besides that hee preferreth profit and pleasure to Vertue, the World to God, Earth to Heauen, Time to Eternity; he pampers the body, and starues the soule. He feedes one fowl, an hundreth times; that it may feed him but once: and seekes al Lands and Seas for dainties; not caring whether any, or what repast, he prouideth for his soule. Hee cloaths

cloaths the body with all rich ornaments: that it may bee as faire without, as it is filthy within; whiles his soule goes bare & naked, having not a rag of knowledge to couer it. Yea, hee cares not to destroy his soule, to please the body; when for the saluation of the soule, hee will not so much as hold the bodie short of the least pleasure. What is, if this be not, a reasonable kinde of madnesse? Let mee inioy my soule no longer, than I preferre it to my bodie. Let mee haue a deformed, lean, crooked, vnhealthfull, neglected bodie; so that I may finde my soule sound,

strong, well furnished, well disposed both for earth & Heauen.

69

Asa was sick but of his feet, farre from the heart: yet because hee sought to the Physicians, not to God, hee escaped not. *Ezekiah* was sick to die; yet because hee trusted to God, not to Physicians, hee was restored. Meanes, without God, cannot helpe: God, without meanes, can; and often doth. I will vse good meanes; not rest in them.

70

A mans best monument is his vertuous actions. Foolish is the hope of immortalitie,

mortality, and future praise, by the cost of senselesse stone; when the Passenger shall onely saie, Heere lyes a faire stone and a filthy carcasse. That onely can report thee rich: but for other praises, thy selfe must build thy monument, aliue; & write thy owne Epitaph in honest and honorable actions. Which are so much more noble, then the other, as liuing men are better thē dead stones: Nay I know not if the other be not the way to worke a perpetuall succession of infamy; whiles the censorious Reader, vpon occasion thereof, shall comment vpon

on thy bad life: whereas, in this, euery mans heart is a Toombe, and euery mans tongue writeth an Epitaph vpon the well behaued. Either I will procure me such a Monument, to be remembred by: or else it is better to bee inglorious, than infamous.

71

The baseſt things are euer moſt plentifull. Hiſtorie and experience tell vs, that ſome kinde of Mouſe breedeth 120. young ones in one neaſt: whereas the Lion, or Elephant, beareth but one at once. I haue euer found, The leaſt wit, yieldeth the moſt words. It is both

both the ſureſt and wiſeſt way, to Speake little, and Thinke more.

72.

An euill man is clay to God; waxe, to the diuell. God may ſtampe him into powder, or temper him anew: but none of his meā can melt him. Contrariwiſe, a good man is Gods wax; and Satans clay: hee relents at euery looke of God; but it is not ſtirred at any temptation. I had rather bow than breake, to God: but, for Satan, or the world, I had rather be broken in pieces with their violence, than ſuffer my ſelf to

to bee bowed vnto their obedience.

73

It is an easie matter for a man to bee careleſſe of himſelfe; and yet much easier to bee enamored of himſelfe. For, if hee bee a Chriſtian; whiles hee contemneth the World perfectly, it is hard for him to reſerue a competent meaſure of loue to himſelfe: if a worldling, it is not poſſible but hee muſt ouerloue himſelfe. I will ſtriue for the meane of both; and ſo hate the World, that I may care for my ſelfe: and ſo care for my ſelfe, that I

bee not in loue with the world.

74

I will hate popularitie and oſtentation (as euer dangerous: but moſt of all, in Gods buſineſſe) which whoſo affect, doe as ill ſpoke-men; who, when they are ſent to wooe for God, ſpeake for themſelues. I knowe how dangerous it is to haue God my Riuall.

75

Earth affords no ſound contentment. For, what is there vnder Heauen not troubleſome, beſides that which is called pleaſure? and, that, in the end, I finde

finde moſt irkeſome of all other. My ſoule ſhall euer looke vpward for ioy; and downward for penitence.

76

God is euer with me, euer before mee. I knowe, hee cannot but ouer-ſee mee alwayes; though my eyes bee held that I ſee him not: yea, hee is ſtill within mee; though I feele him not: neither is there any moment, that I can liue without God. Why doe I not, therefore, alwaies liue with him? Why doe I not account all houres loſt, wherein I inioy him not?

77

There is no man so happy as the Christian. When hee lookes vp vnto heauen, hee thinks, That is my home: the GOD that made it, and ownes it, is my Father: the Angels, more glorious in nature then my selfe, are my attendants: mine enemies are my vassals. Yea, those things, which are the terriblest of all to the wicked, are most pleasant to him. When hee heares God thunder aboue his head, he thinks, This is the voice of my Father. When hee remembreth the Tribunall of

of the laſt iudgement, hee thinks, It is my Sauiour that ſits in it: when death, hee eſteemes it but as the Angell ſet before Paradiſe; which with one blowe admits him to eternall ioy. And (which is moſt of all) nothing in earth or hell can make him miſerable. There is nothing in the World, worth enuying, but a Chriſtian.

78

As Man is a little World: ſo euery Chriſtian is a little Church, within him ſelf. As the Church, therefore, is ſōetimes in the wāe, throgh perſecution; other times in her full glory and bright-

nes: So let mee expect my ſelfe ſometimes drouping vnder Tentations, and ſadlie hanging down the head for the want of the feeling of Gods preſence; at other times carried with the full ſayle of a reſolute aſſurance to heauen: Knowing, that as it is a Church at the weakeſt ſtay; ſo ſhall I, in my greateſt deiection, hold the childe of God.

79

Tentations, on the right hand, are more perillous, than thoſe on the left; and deſtroy a thouſand, to the others tenne: as the Sunne, more vſually, cauſeth the traueiler to caſt off

off his cloak, thā the wind. For those on the left hand miscarrie men but two wayes: to distrust, & deniall of God; more rare sinnes: but the other, to all the rest, wherewith mens liues are so commonly defiled. The spirit of Christians, is like the English leat, whereof wee read, that it is fired with water, quenched with oyle. And these two, prosperitie and aduersitie, are like heat and cold: the one gathers the powers of the soule tege ther, and makes them able to resist, by vniting them: the other diffuses them; and, by such separation,

makes them easier to conquer. I hold it therefore, as praise-worthy with God, for a man to contemne a profered honor, or pleasure, for conscience sake; as, on the rack, not to deny his profession. When these are offered, I will not nibble at the bait; that I be not taken with the hook.

80

God is Lord of my body also: and therefore chalengeth as well reuerent gesture, as inward deuotion. I will euer, in my prayers, either stand as a seruant, before my Maister; or kneele, as a subiect, to my Prince.

81.

I haue not been in others breasts: but, for my owne part, I neuer tasted of ought, that might deserue the name of pleasure. And if I could, yet a thousand pleasures cannot counteruaile one torment: because the one may bee exquisite; the other, not without cōposition. And, if not one torment, much lesse a thousand. And if not for a moment, much lesse for eternity. And if not the torment of a part, much lesse of the whole. For, if the paine but of a tooth bee so intolerable, what shall the racking of the whole body

bee? And, if of the body;
6 what shall that be, which is
primarily of the soule? If
there bee pleasures that I
heare not of, I will be wary
of buying them so ouer-
deare.

82

As hypocrisie is a com-
mon counterfait of all ver-
tues: so there is no speciall
vertue, which is not (to the
very life of it) seemingly
resembled, by some speciall
vice. So, deuotion is coun-
terfaited by superstition;
good thrift, by niggard-
linesse; charity, with vaine-
glorious pride. For, as
charity is bountious to the
poore; so is vaine-glory to
the wealthy; as charity su-

ſtains all, for truth; ſo pride, for a vaine praiſe: both of them make a man courteous and affable. So the ſubſtance of euery vertue is in the heart: which, ſince it hath not a window made into it, by the Creator of it (but is reſerued vnder lock and key for his own view) I will iudge onely by appearance. I had rather wrong my ſelfe, by credulitie; than others, by vniuſt cenſures and ſuſpicions.

83

Euery man hath a kingdome within himſelf: Reaſon, as the Princeſs, dwels in the higheſt & inwardeſt roome: the Senſes are the Guard and attendants on

the Court; without whose ayde, nothing is admitted into the Presence: The supreme faculties (as, will, memory &c.) are the Peers. The out-ward parts, and inward affections are the Commons: Violent Passions are as Rebels, to disturbe the common peace. I would not bee a Stoicke, to haue no Passions: for that were to ouer-throwe this inward gouernment God hath erected in mee; but a Christian, to order those I haue. And, for that I see, that as (in cōmotions) one mutinous person drawes on more; so in passiōs that one makes way for the extremitie

mitie of another (as, exceſſe of loue cauſeth exceſſe of griefe, vpon the loſſe of what we loued:) I will doe as wiſe Princes vſe, to thoſe they miſdoubt for faction; ſo hold them downe, and keepe them bare, that their very impotencie and remiſneſſe ſhall affoord mee ſecurity.

84

I looke vpon the things of this life, as an owner; as a ſtranger: As an owner, in their right; as a ſtranger in their vſe. I ſee, that owning is but a cõceit, beſide vſing: I can vſe (as I lawfully may) other mẽs cõmoditis as my owne; walk in their woods,

look

looke on their fair houſes, with as much pleaſure as my owne; yet againe, I will vſe my owne, as if it were anothers; knowing that though I hold them by right, yet it is onely by Tenure at will.

85

There is none like to *Luthers* Three Maiſters; Prayer, Tentation, Meditation. Tentation ſtirs vp holy meditation: meditation prepares to prayer: & prayer makes profit of Tentation; and fetcheth all diuine knowledge from Heauen. Of others, I may learne the Theorie of Diuinitie; of theſe onely, the practice.

practice. Other Maisters teach me, by rote, to speake Parrat-like of heauenly things; these alone, with feeling and vnderstanding.

85

Affectation is the greatest enemie both of doing well, and good acceptance of what is done. I hold it the part of a wise man, To endeuour rather that Fame may follow him, than goe before him.

87

I see a number, which, with *Shimei*, whiles they seeke their seruant, which is riches, lose their soules: No worldly thing shal draw me without the gates w^th^in which

wᶜʰ God hath cõfined me.

88

It is an hard thing for a man to finde wearinesse in pleasure, while it lasteth; or contentment in paine, while hee is vnder it. After both (indeed) it is easie: yet both of these must bee found in both; or else wee shall be drunken with pleasures, and ouer-whelmed with sorrow. As those, therefore, which should eate some dish, ouer-deliciously sweet, doe allay it wᵗʰ tart sauce; that they may not be cloy'd: & those that are to receiue bitter pils (that they may not be annoyed wᵗʰ their vnpleasing taste)

taſte) rowle thē in ſugar: So, in all pleaſures, it is beſt to labour, not how to make them moſt delightfull; but how to moderate them from exceſs: and in all ſorrowes, ſo to ſettle our hearts in true grounds of comfort, that wee may not care ſo much for being bemoaned of others, as how to be moſt contented in our ſelues.

89

In waies, we ſee Trauailers chooſe not the faireſt and greeneſt; if it be either croſſe or contrary: but the neereſt; though miry & vneuen: ſo, in opinions, let me follow not the plauſibleſt; but the trueſt, though more perplexed. 90 Chri-

90

Christian ſociety is like a bundle of ſtickes layd together, wherof one kindles another. Solitary men haue ſeweſt prouocations to euill; but againe feweſt incitations to good. So much, as doing good is better than not doing euill, will I account Christian good fellowſhip better than an Eremitiſh & melancholike ſolitarineſſe.

91

I had rather confeſſe my ignorance, than falſly profeſſe knowledge. It is no ſhame not to knowe all things: but it is a iuſt ſhame to ouerreach in any thing.

92 So-

92

Sodaine extremitie is a notable tryall of faith, or any other diſpoſition of the ſoule. For, as in ſodaine feare, the blood gathers to the heart, for garding of that part which is principall: ſo the powers of the Soule combine themſelues in a hard exigent, that they may bee eaſily iudged of. The faithfull (more ſodainely then any caſualtie) can lift vp his heart to his ſtay in Heauen: Whereas the worldling ſtands amazed, and diſtraught with the euill; becauſe he hath no refuge to flie vnto. For, not being acquainted

acquainted with God in his peace, how should hee but haue him to seeke in his extremity? When therfore some sodain stitch girds me in the side, like to bee the messenger of death; or when the sword of my enemy, in an vnexpected assault, threatens my body; I will seriously note how I am affected: so the sodainest euill, as it shall not come vnlooked for, shall not goe away vnthought of. If I finde my selfe courageous, and heauenly minded, I will reioyce in the truth of Gods grace in me; knowing that one drachm of tryed faith, is worth a whole

whole pound of ſpecula-
tiue; and that, which once
ſtood by mee, will neuer
faile mee: If deiected and
and hartleſſe, herein I will
acknowledge cauſe of hu-
miliation; and, with all care
and earneſtneſſe, ſeeke to
ſtore my ſelfe againſt the
dangers following.

93

The Rules of ciuil policie
may well be applied to the
mind. As then for a Prince,
that he may haue good ſuc-
ceſſe againſt either Rebels
or forraine enemies, it is a
ſure axiome, *Diuide* & rule;
but when he is once ſeated in
the throne ouer loyall Sub-
iects, *Vnite* & rule: ſo, in the
regiment of the ſoule, there

muſt bee variance ſet in the Iudgement, and the Conſcience and Affecti-ons; that that which is amiſſe may bee ſubdued: but, when all parts are brought in order, it is the onely courſe to maintaine their peace; that, all ſeeking to eſtabliſh and help each other, the whole may proſper. Alwaies to be at warre, is deſperate: alwaies at peace, ſecure, and ouer-Epicure-like. I doe account a ſecure peace, a iuſt occaſion of this ciuill diſſenſion, in my ſelfe; and a true Chriſtian peace, the ende of all my ſecret warrs: which when I haue atchieued,

chieued, I shall raigne with comfort; and neuer will bee quiet, till I haue atchieued it.

94

I brought sinne enough with me into the world to repent of, all my life; though I should neuer actually sinne: and sinne enough actually euery day, to sorrow for; though I had brought none with mee into the world: but, laying both together, my time is rather too short for my repentance. It were madnesse in mee, to spend my short life in iollity and pleasure, whereof I haue so small occasion; & neglect

left the opportunity of my ſo iuſt ſorrowe: eſpecially, ſince before I came into the World, I ſinned; after I am gone out of the World, the contagion of my ſinne paſt, ſhall adde to the guilt of it; yet, in both theſe ſtates, I am vncapable of repentance. I will doe that while I may, which, when I haue neglected, is vnrecouerable.

95

Ambition is torment enough for an enemy. For, it affoords as much diſcontentment in enioying, as in want; making men like poiſoned Rats: which, when they haue taſted

their bane, cannot rest till they drinke; and then can much lesse rest, till their death. It is better for me to liue in the wise mans stocks, in a contented want; then in a foules Paradise, to vex my selfe with wilfull vnquietnesse.

96

It is vnpossible. but a conceited man must bee a foole. For, that ouerweening opinion, hee hath of himselfe, excludes all opportunitie of purchasing knowledge. Let a vessell be once full of neuer so base liquor, it will not giue roome to the costliest; but spills beside whatsoeuer is

left the opportunity of my so iuſt ſorrowe: eſpecially, ſince before I came into the World, I ſinned; after I am gone out of the World, the contagion of my ſinne paſt, ſhall adde to the guilt of it; yet, in both theſe ſtates, I am vncapable of repentance. I will doe that while I may, which, when I haue neglected, is vnrecouerable.

95

Ambition is torment enough for an enemy. For, it affoords as much diſcontentment in enioying, as in want; making men like poiſoned Rats: which, when they haue taſted their

their bane, cannot rest till they drinke; and then can much lesse rest, till their death. It is better for me to liue in the wise mans stocks, in a contented want; then in a foules Paradise, to vex my selfe with wilfull vnquietnesse.

96

It is vnpossible. but a conceited man must bee a foole. For, that ouerweening opinion, hee hath of himselfe, excludes all opportunitie of purchasing knowledge. Let a vessell be once full of neuer so base liquor, it will not giue roome to the costliest; but spills beside whatsoeuer is

infuſed. The proud man, though hee bee emptie of good ſubſtance, yet is full of conceit. Many men had proued wiſe, if they had not ſo thought themſelues. I am empty enough, to receiue knowledge enough. Let me thinke my ſelfe but ſo bare as I am; and more I neede not. O Lord, doe thou teach mee how little, how nothing I haue; and giue me no more, than I know I want.

97

Euery man hath his turne of ſorrow: whereby (ſome more, ſome leſſe) all men are in their times miſerable. I neuer yet could meet with the man that

complained not of some-what. Before sorrow come, I will prepare for it: when it is come, I will welcome it: when it goes, I will take but halfe a farewell of it; as still expecting his returne.

98

There bee three things that follow an iniurie, so far as it concerneth our selues: (for, as the offence toucheth God, it is aboue our reach) reuenge, censure, satisfaction: which must be remitted of the mercifull man. Yet not all at al times: but reuenge alwaies, leauing it to him that can, and will doe it; censure oft times; satisfaction some-

times. He that deceiues me oft, though I muſt forgiue him; yet charitie bindes me not, not to cenſure him for vntruſty: & he that hath endāmaged me much, cannot plead breach of charity, in my ſeeking his reſtitution. I will ſo remit wrongs, as I may not encourage others to offer them; and ſo retaine them, as I may not induce God to retain mine to him.

99

Garments that haue once one rent in them, are ſubiect to bee torne on euery naile, and euery brier; and glaſſes, that are once crackt, are ſoon broken: ſuch is a mans good

good name once tainted with iuſt reproach. Next to the approbation of God, and the teſtimonie of mine owne conſcience, I will ſeeke for a good reputation with men: not by cloſe carriage, concealing faults; that they may not be known, to my ſhame: but auoyding al vices; that I may not deſerueit. The efficacy of the agent, is in the patient wel diſpoſed. It is hard for me euer too doe good, vnleſſe I bee reputed good.

100

Many vegetable, and many brute creatures exceed man in length of age. Which hath opened

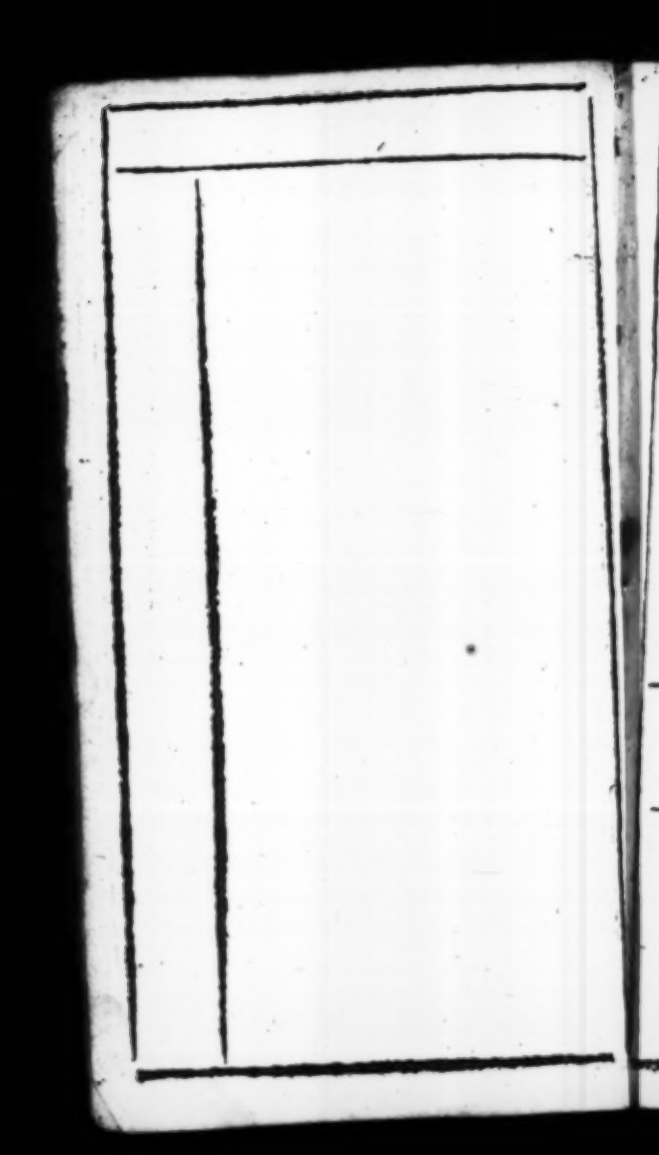
the mouthes of Heathen Philosophers, to accuse Nature, as a step-mother to man; who hath giuen him the least time to liue, that onely could make vse of his time in getting knowledge. But herein religion doth most magnifie God, in his wisedome & iustice; teaching vs, that other creatures liue long, and perish to nothing; onely man recompences the shortnesse of his life, with eternitie after it; that the sooner hee dies well, the sooner hee comes to perfection of knowledge, wch hee might in vaine seeke belowe: the sooner hee dies ill, the lesse hurt

hurt hee doth with his knowledge. There is great reaſon then, why man ſhold liue long; greater why he ſhould die early. I will neuer blame God, for making mee too ſoone happy; for changing my ignorance, for knowledge; my corruption, for immortality; my infirmities, for perfection:

Come Lord Ieſus, come quickly.

(.˙.)

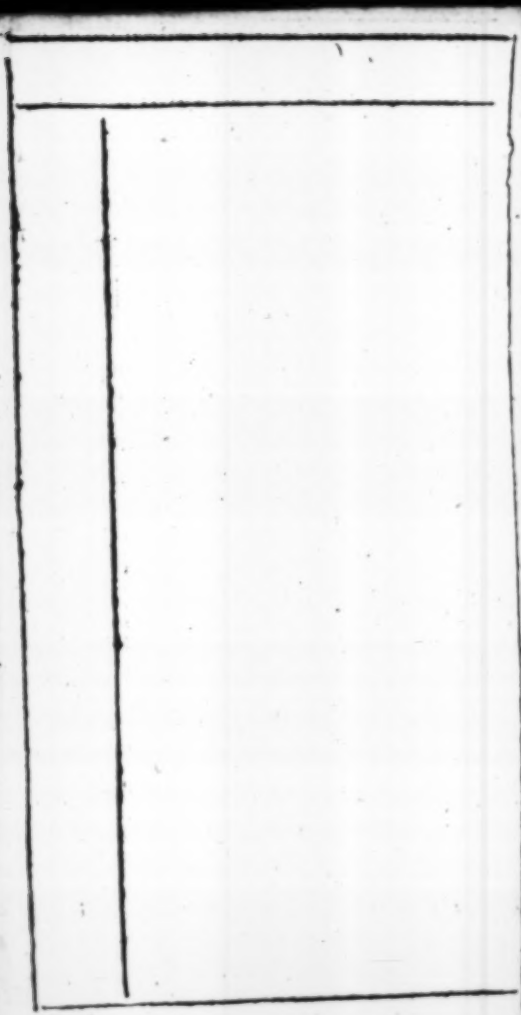
FINIS.



THE SECOND CENTVRY *Of* MEDITATIONS *and* VOWES,

DIVINE & MORAL.

AT LONDON,
Printed by *Humfrey Lownes*,
for *Henry Fetherſton*.
1616.



To the right vertuous and Worſhipfull Lady, the Lady DRVRY, all increaſe of grace.

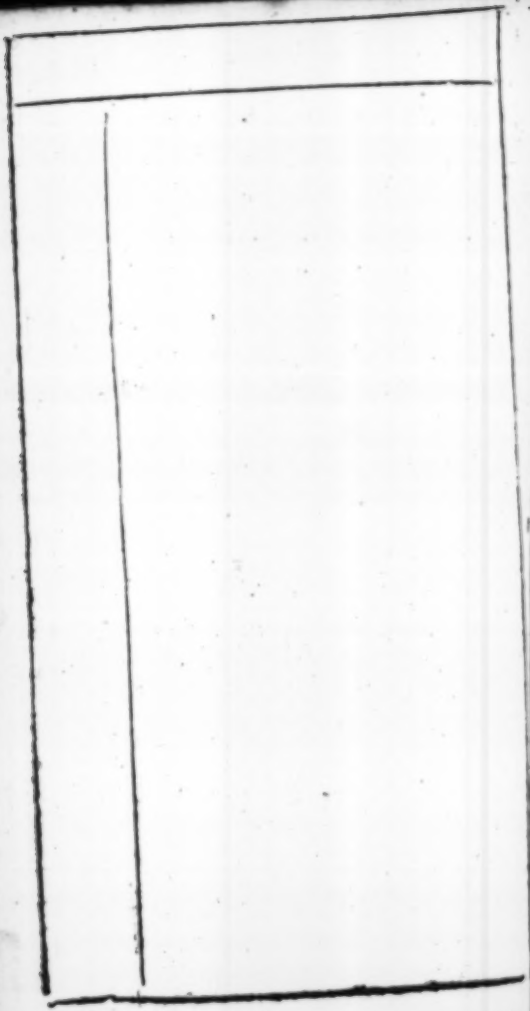
MAdam, I knowe your Chriſtian ingenuitie ſuch, that you will not grudge others the communication of this your priuate right: which yet I durſt not haue preſumed to aduenture, if I feared that either the benefit of it would be leſſe, or the acceptatiõ Now it ſhall bee no leſſe yours: onely it ſhall be more knowen to bee yours. Vouchſafe therefore

fore to take part with your worthy husband of these my simple Meditations. And if your long and gracious experience haue written you a larger volume of wholesome lawes, and better informed you by preceps fetcht from your owne feeling, then I can hope for, by my bare speculation: yet where these my not vnlikely rules shall accord with yours, let your redoubled assent allow them, and they confirme it. I made them not for the eye; but for the heart: neither doe I commend them to your reading, but your practice: wherein also it shall not bee enough that you are a meere and ordinary

dinary agent, but that you bee a patterne propounded vnto others imitation. So ſhall your vertuous and holy progreſſe, beſides your owne peace and happineſſe, bee my crowne, and reioycing, in the day of our common appearance. Halſted. Decem. 4.

Your L. humbly
deuoted,

Ios. Hall.



MEDITATIONS and VOWES.

1

A Man, vnder Gods affliction, is like a bird in a net; the more hee striues, the more he is intangled. Gods decree cannot be eluded with impatience. What I cannot auoide, I will learne to beare.

2

I finde that all worldly things require a long labour in getting; & affoord a short pleasure, in enioying them. I will not care much,

for what I haue ; nothing, for what I haue not.

3

I see naturall bodies forsake their owne place and condition, for the preseruation of the whole: but, of all other creatures, man; and of all other men, Christians haue the least interest in themselues. I will liue, as giuen to others; lent onely to my selfe.

4

That which is said of the Elephant, that, being guilty of his deformity, he cannot abide to looke on his owne face in the water (but seeks for troubled and muddie channels) wee see well

well moralized, in men of euill conſcience, who knowe their ſoules are ſo filthy, that they dare not ſo much as viewe them: but ſhift off all checks of their former iniquity, with vain excuſes of good fellowſhip. Whence it is, that euery ſmall reprehenſion ſo galles them: becauſe it calles the eyes of the ſoule home to it ſelfe, & makes them ſee a glimſe of what they would not. So haue I ſeen a fooliſh and timorous Patient, wch knowing his wound very deep, wold not endure the Chirurgion to ſearch it: wherof what can enſue, but a feſtering of

of the part, and a danger of the whole bodie? So I haue ſeen many prodigal waſters runne ſo farre in books, that they cannot abide to heare of reckoning. It hath beene an olde and true Prouerbe, Oft and euen reckonings make long friends: I will oft ſumme vp my eſtate, with God; that I may knowe what I haue to expect, and anſwer for. Neither ſhall my ſcore run on ſo long with God, that I ſhall not know my debts, or fear an Audit, or deſpaire of payment.

5

I account this body, nothing, but a cloſe priſon

to

to my ſoule; and the earth a larger priſon to my body. I may not breake priſon, till I bee looſed by death: but I wil leaue it, not vnwillingly, when I am looſed.

6

The common feares of the World are cauſeleſſe, and ill placed. No man feares to doe ill; euery man to ſuffer ill: wherein if wee conſider it well, wee ſhall finde that we feare our beſt friends. For my part, I haue learned more of God and of my ſelfe, in one weeks extremitie, then all my whole lifes proſperitie had taught mee afore. And, in reaſon and common experience,

rience, prosperitie vsually makes vs forget our death: aduersitie, on the other side, makes vs neglect our life. Now (if we measure both of these, by their effects) forgetfulnesse of death makes vs secure: neglect of this life makes vs carefull of a better. So much therefore as neglect of life is better than forgetfulnesse of death; and watchfulnesse better than securitie: so much more beneficiall will I esteeme aduersitie, then prosperitie.

7

Euen griefe it self is pleasant to the remembrance, when

when it is once paſt, as ioy is, whiles it is preſent. I will not therfore in my conceit, make any ſo great difference betwixt ioy & griefe: ſith griefe paſt is ioyfull; and long expectation of ioy is grieuous.

8

Euery ſickeneſſe is a little death. I wil be cõtent to die oft; that I may die once well.

9

Oft times thoſe things which haue beene ſweet in opinion, haue proued bitter in experience. I will therefore euer ſuſpend my reſolute iudgement, vntill the tryall and euent: in the meane

mean while I will feare the worſt, and hope the beſt.

10

In all diuine and morall good things, I would faine keepe that I haue, and get that I want. I doe not more loath all other couetouſnes, then I affect this. In all theſe things alone, I profeſs neuer to haue enough. If I may increaſe them, therefore, either by labouring, or begging, or vſury, I ſhall leaue no meanes vnattempted.

11

Some children are of that nature, that they are neuer well, but while the rod is ouer them: ſuch am

I

l to God ; Let him beate mee, ſo hee amend me: let him take allaway from me, ſo he giue me himſelfe.

12

There muſt not bee one vniforme proceeding with all men, in reprehenſion: but that muſt vary according to the diſpoſition of the reproued. I haue ſeene ſome men as thornes, which, eaſily touched, hurt not ; but if hard and vnwarily, fetch blood of the hand : others as nettles, which if they bee nicely handled, ſting and pricke; but if hard and roughly preſſed, are pulled vp without harme. Before I take

any

any man in hand, I will know whether hee bee a thorne, or a nettle.

13

I will account no ſinne little; ſince there is not the leaſt, but workes out the death of the ſoule. It is all one, whether I bee drowned in the ebber ſhore, or in the midſt of the deep Sea.

14

It is a baſe thing, To get goods, to keepe them. I ſee that God (which is onely infinitely rich) holdeth nothing in his owne hands; but giues all to his creatures. But, if wee will needs lay vp; where ſhould wee rather

rather repoſe it, than in Chriſts treaſurie? The poor mans hand is the treaſurie of Chriſt. All my ſuperfluitie ſhall bee there hoorded vp: where I knowe, it ſhall bee ſafely kept, and ſurely returned mee.

15

The Schoole of God, & Nature, require two contrarie manners of proceeding. In the Schoole of Nature, we muſt conceiue; and then beleeue: in the Schoole of God, we muſt firſt beleeue; and then wee ſhall conceiue. Hee, that beleeues no more than hee conceiues, can neuer be a

Christian; nor he a Philosopher, that assents without reason. In Nature's Schoole, we are taught to bolt out the truth, by Logicall discourse: God cannot endure a Logician. In his Schoole, he is the best Scholler, that reasons least, and assents most. In diuine things, what I may, I will conceiue: the rest I will beleeue and admire. Not a curious head, but a credulous and plain heart, is accepted of God.

16

No worldlie pleasure hath any absolute delight in it; but as a Bee, hauing hony in the mouth, hath

a

a ſting in the tayle. Why am I ſo fooliſh, to reſt my heart vpon any of them? and not rather labour to aſpire to that one abſolute good, in whom is nothing ſauoring of griefe; nothing wanting to perfect happineſſe.

17

A ſharpe reproofe I accoũt better, than a ſmooth deceit. Therefore when my friend checks me, I will reſpect it with thankefulneſſe: when others flatter me, I will ſuſpect it, and reſt in my owne cenſure of my ſelfe; who ſhould bee more priuie (and leſſe partiall) to my owne de-

ſeruings.

18

Extreamity diſtinguiſheth friends: worldly pleaſures, like Phyſicians, giue vs ouer when once we lye a dying; and yet the deathbed had moſt need of comforts: Chriſt Ieſus ſtandeth by his, in the pangs of death, and after death, at the barre of Iudgement; not leauing them either in their bed or graue. I will vſe them therefore to my beſt aduantage; not truſt them. But for thee, O my Lord, which in mercy and truth canſt not fayle mee (whom I haue found euer faithfull and preſent in all extre-

extreamities) Kill me, yet will I truſt in thee.

19

Wee haue heard of ſo many thouſand generations paſſed, and wee haue ſeene ſo many hundreths dye within our knowledge; that I wonder, any man can make account to liue, one day. I will die dayly. It is not done before the time, which may be done at all times.

20

Deſire oft times makes vs vnthankeful. For, who hopes for that hee hath not, vſually forgets that which hee hath. I will not ſuffer my heart to roaue

after high or impolsible hopes; leſt I ſhould, in the meane time, contemn preſent benefits.

21

In hoping well, in beeing ill, and fearing worſe, the life of man is wholly conſumed. When I am ill, I will liue in hope of better; when well, in feare of worſe: neither will I, at any time, hope without feare; leſt I ſhould deceiue my ſelfe, with too much confidence (wherein euill ſhall be ſo much more vnwelcome and intolerable, becauſe I looked for good) nor, againe, feare without hope; leſt *I* ſhould bee ouer-

uer-much deiected: nor do either of them, without true contentation.

22

What is man, to the whole earth? What is earth to the Heauen? What is heauen to his Maker? I will admire nothing in it selfe; but all things in God, & God in all things.

23

There be three vsuall causes of ingratitude, vpon a benefit receiued; Enuie, Pride Couetousnesse: Enuie, looking more at others benefits than our owne; Pride, looking more at our selues than the benefit; Couetousnesse, looking

more at what wee would haue, than what wee haue. In good turnes, I will neither respect the giuer, nor my selfe, nor the gift, nor others; but only the intent & good will from whence it proceeded. So shall I requite others great pleasures, with equal good wil; & accept of small fauours, with great thankfulnesse.

24

Whereas the custome of the Worlde is, to hate things present, to desire future, and magnifie what is past; I wil cōtrarily esteem that which is present, best. For, both what is past, was once present; & what

is

is future, will bee preſent: future things next, becauſe they are preſent in hope; what is paſt, leaſt of all, becauſe it cannot bee preſent: yet ſomewhat, becauſe it was.

25

Wee pitie the folly of the Larke, which (while it playeth with the feather, and ſtoupeth to the glaſſe) is caught in the Fowlers net: and yet cannot ſee our ſelues alike made fools, by Satan; who, deluding vs by the vaine feathers and glaſſes of the world, ſodainely enwrappeth vs in his ſnares. Wee ſee not the nets indeede: it is too

much that wee ſhall feele them, and that they are not ſo eaſily eſcaped after, as before auoided. O Lord, keep thou mine eyes from beholding vanity. And though mine eyes ſee it, let not my heart ſtoope to it; but loath it a farre off. And if I ſtoop at any time, and be taken; Set thou my ſoule at liberty: that I may ſay, My ſoule is eſcaped, euen as a bird out of the ſnare of the Fowler; the ſnare is broken, and I am deliuered.

26

In ſuffering euil, to look to ſecondarie cauſes, without reſpect to the higheſt, maketh

maketh impatience. For ſo wee bite at the ſtone; and neglect him that threw it. If wee take a blowe at our equall, wee returne it with vſury: if of a Prince, wee repine not. What matter is it, if God kill me, whether hee doe it by an Ague, or by the hand of a Tyrant? Againe, in expectation of good, to look to the firſt cauſe, without care of the ſecond, argues idleneſſe, and cauſeth want. As we cannot helpe our ſelues, without God: ſo God will not ordinarily helpe vs, without our ſelues. In both, I will look vp to God; without repining

ning at the meanes in one, or truſting them in the other.

27

If my money were another mans, I could but keepe it: onely the expending ſhewes it my owne. It is greater glory, comfort, and gaine, to lay it out well, than to keepe it ſafely. God hath made me, not his treaſurer; but his Steward.

28

Auguſtines friend, *Nebridius*, not vniuſtly hated a ſhort anſwere, to a weighty and difficult queſtion; becauſe the diſquiſition of great truthes requires

quires time, and the determining is perilous: I will as much hate a tedious and farre fetched answer to a short and easie question. For, as that other wrongs the truth, so this the hearer.

29

Performance is a binder. I will request no more fauour of any man than I must needs. I will rather choose to make an honest shift, than ouer-much enthrall my selfe, by beeing beholding.

30

The world is a stage; Euery man an actor; and playes his Part heere, either

ther in a Comedy or Tragedy. The good man is a Comedian; which (howeuer hee begins) ends merrily: but the wicked man acts a Tragedy; and therefore euer ends in horrour. Thou seest a wicked man vaunt himselfe on this stage: stay till the last Act, and looke to his end (as *Dauid* did) and see, whether that bee peace. Thou wouldest make strange Tragedies, if thou wouldest haue but one Act. Who sees an Oxe, grazing in a fat and ranke pasture, & thinks not that he is neere to the slaughter? wheras the lean beast, that toyles

toyles vnder the yoake, is farre enough from the Shambles. The beſt wicked man cannot be ſo enuied in his firſt ſhewes, as hee is pitiable in the concluſion.

31

Of all obiects of Beneficence, I will chooſe either an olde man, or a childe; becauſe theſe are moſt out of hope to requite. The one forgets a good turn: the other liues not to repay it.

32

That, which *Pythagoras* ſaid of Philoſophers, is more true of Chriſtians (for, Chriſtianitie is nothing

thing but a diuine and better Philosophie): Three sorts of men come to the market: buyers, sellers, lookers on. The two first are both busie, and carefully distracted about their Market: onely the third liue happily; vsing the world, as if they vsed it not.

33

There bee three things, which of all other I will neuer striue for; the wall, the way, the best seat. If I deserue well, a lowe place cannot disparage mee so much, as I shall grace it: if not, the height of my place shall adde to my shame;

ſhame; whiles euery man ſhall condemne mee of pride, matched with vnworthineſſe.

34

I ſee, there is not ſo much difference betwixt a man and a beaſt, as betwixt a Chriſtian and a naturall man. For, whereas man liues but one life of reaſon, aboue the beaſt; a Chriſtian liues foure liues, aboue a naturall man: The life of inchoate regeneration, by grace; the perfect life of imputed righteouſnes; the life of glory begun, in the ſeparation of the ſoule: the life of perfect glory, in the ſocietie

ety of the body, with the ſoule in full happineſſe: The worſt whereof is better by many degrees, than the beſt life of a naturall man. For, whereas the dignity of the life is meaſured, by the cauſe of it (in which regarde the life of the plant is baſeſt; becauſe it is but from the iuice, ariſing from the root, adminiſtred by the earth: the life of the brute creature better than it; becauſe it is ſenſitiue: of a man better than it; becauſe reaſonable) & the cauſe of this life, is the ſpirit of God; ſo farre as the ſpirit of God is aboue reaſon, ſo farre doth a Chriſtian

ſtian exceed a meere naturaliſt. I thanke God much that hee hath made mee a man; but more that hee hath made me a Chriſtian: without which, I know not whether it had been better for mee, to haue beene a beaſt, or not to haue been.

35

Great mens fauours, friends promiſes, and dead mens ſhoos, I will eſteem; but not truſt to.

36

It is a fearefull thing to ſinne; more fearefull to delight in ſinne; yet worſe than worſt, to boaſt of it. If therefore I can not auoide ſinne; becauſe I am

a

a man: yet I will auoid the delight, defence, and boasting of sin; because I am a Christian.

37

Those things, which are most eagerly desired, are most hardly both gotten, and kept; God commonly crossing our desires, in what we are ouerferuent. I will therefore account all things as to good to haue, so nothing too deare to lose.

38

A true friend is not born euery day. It is best to be courteous to all; entire with few. So may we perhaps haue lesse cause of ioy:

ioy: I am ſure leſs occaſion of ſorrow.

39

Secrecies, as they are a burden to the minde, ere they be vttered: ſo are they no leſs charge to the receiuer, when they are vttered. I will not long after more inward ſecrets; leſt I ſhould procure doubt to my ſelfe, and iealous feare to the diſcloſer: But as my mouth ſhall be ſhut with fidelity, not to blab them; ſo my eare ſhall not be too open to receiue them.

40

As good Phyſicians, by one receit, make way for another: ſo is it the ſafeſt courſe

course in practice; I will reueale a great secret to none, but whome I haue found faithfull in lesse.

41

I will enioy all things in God, and God in all things; nothing in it selfe: So shall my ioyes neither change, nor perish. For how-euer the things themselues may alter, or fade: yet hee, in whom they are mine, is euer like himselfe; constant and euerlasting.

42

If I would prouoke my selfe to contentation, I will cast downe my eyes to my inferiours; and there see better men in worse condition: if to humility, I

will caſt them vp to my betters; and ſo much more deiect my ſelfe to them, by how much more I ſee them thought worthy to be reſpected of others, and deſerue better in themſelues.

43

True vertue reſts in the conſcience of it ſelfe, either for rewarde, or cenſure. If, therefore, I know my ſelfe vpright, falſe rumours ſhall not daunt me: if not anſwerable to the good report of my fauourers, I will my ſelfe find the firſt fault; that I may preuent the ſhame of others.

44

I will account vertue the beſt

best riches, knowledge the next, riches the worst; and therefore will labour to be vertuous & learned, without cõdition: as for riches, if they fall in my way, I refuse them not; but if not, I desire them not.

45

An honest word I account better, than a careleſſe oath. I will say nothing but what I dare sweare, and will performe. It is a shame for a Christian, to abide his tongue a false Seruant, or his minde a looſe Mistresſ.

46

There is a iuſt and easie dif-

difference to bee put betwixt a friend and an enemy; betwixt a familiar, and a friend: and much good vſe to bee made of all: but, of all, with diſcretion: I will diſcloſe my ſelfe no whit to my enemy, ſomewhat to my friend, wholly to no man; leaſt I ſhould bee more others, than mine owne. Frendſhip is brittle ſtuffe. How knowe I, whether hee, that now loues mee, may not hate mee heareafter?

47

No man, but is an eaſie Iudge of his owne matters: and lookers on oftentimes

ſee the more. I will therefore ſubmit my ſelfe to others, in what I am reproued: but, in what I am praiſed, only to my ſelfe.

48

I will not bee ſo merry, as to forget God; nor ſo ſorrowfull, to forget my ſelfe.

49

As nothing makes ſo ſtrong and mortall hoſtilitie, as diſcord in religions; ſo nothing in the world vnites mens hartes ſo firmely, as the bond of faith. For, whereas there are three grounds of friendſhip, vertue, pleaſure, profit; and by all confeſsions, that

is

is the sureſt, which is vpon vertue: it muſt needs follow, that what is grounded on the beſt, and moſt heauenly vertue, muſt bee the faſteſt: which as it vnites man to God ſo inſeparably, that no tentations, no torments, not all the gates of Hell can ſeuer him; ſo it vnites one Chriſtian ſoule to another ſo firmely, that no outward occurrences, no imperfections in the party loued, can diſſolue thē. If I loue not the childe of God (for his owne ſake, for his Fathers ſake) more than my friend (for my commoditie, or my kinſman for blood) I neuer re-

ceiued any ſparke of true heauenly loue.

50

The good dutie, that is differred vpon a conceit of preſent vnfitneſſe, at laſt growes irkſome; and thereupon altogether neglected. I will not ſuffer my heart to entertaine the leaſt thought of loathneſſe towards the taske of deuotion, wherewith I haue ſtinted my ſelfe: but violently breake through any motion of vnwillingnes; not without a deep check to my ſelfe, for my backwardneſſe.

51

Hearing is a ſenſe of great appre-

apprehenſion; yet farre more ſubiect to deceit, then ſeeing: not in the maner of apprehending; but in the vncerteintie of the obiect. Words are vocall Interpreters of the mind; actions, reall: & therfore how-euer both ſhould ſpeak according to the truth of what is in the heart; yet words doe more bely the heart, than actions. I care not what words I heare, when I ſee deedes. I am ſure, what a man dooth, he thinkes: not ſo alwaies, what he ſpeaks. Though I will not be ſo ſeuere a cenſor, that, for ſome fewe euil actes, I ſhold con-

demn a man of falſe-hartednesſe ; yet, in common courſe of life, I need not bee ſo mopiſh, as not to beleeue rather the language of the hand, then of the tongue. He, that ſayes wel and doth well, is without exception commendable: but, if one of theſe muſt bee ſeuered from the other, I like him well that doth well, & ſaith nothing.

52

That which they ſay of the Pelican ; that when the Shepheards, in deſire to catch her, lay fire not far from her neſt ; which ſhee finding, and fearing the danger of her yong, ſeekes

to

to blowe out with her wings, ſo long till ſhe burne her ſelfe, and makes her ſelfe a prey in an vnwiſe pitie to her young; I ſee morally verified in experience, of thoſe which indiſcreetly meddling with the flame of diſſenſion kindled in the Church, rather encreaſe than quench it; rather fire their owne wings than helpe others. I had rather bewaile the fire a farre off, then ſtirre in the coales of it. I would not grudge my aſhes to it, if thoſe might abate the burning: but, ſince I ſee it is dayly increaſed with partaking, I will behold it with

ſorrow

ſorrow ; and meddle no otherwiſe than by prayers to God, and entreaties to men; ſeeking my own ſafetie, and the peace of the Church, in the freedom of my thought, and ſilence of my tongue.

53

That which is ſaid of *Lucillaes* faction, that anger bred it, pride foſtered it, and couetouſnes confirmed it, is true of all Schiſmes ; though with ſome inuerſion. For, the moſt are bred through pride (whiles men, vpon an high conceit of themſelues, ſcorne to goe in the common road, and affect

affect ſingularitie in opinion) ; are confirmed through anger (whiles they ſtomack and grudge any contradiction) , and are nouriſht through couetouſnes ; whiles they ſeek ability to beare out their part. In ſome other, again, Couetouſneſſe obtaines the firſt place, Anger the ſecond , Pride the laſt. Herein therefore I haue beene alwaies woont to commend and admire the humilitie of thoſe great and profound wits, whom depth of knowledge hath not led to by-paths in iudgement ; but walking in the beaten path of

the Church) haue bent all their forces to the establishment of receiued truths: accounting it greater glory to confirme an ancient veritie, than to deuise a newe opinion (thogh neuer so profitable) vnknowen to their predecessors. I will not reiect a truth, for meere noueltie (Olde truths may come newly to light; neither is God tyed to times, for the gift of his illumination): but I will suspect a nouell opinion, of vntruth; and not entertaine it, vnlesse it may bee deduced from ancient grounds.

54

The eare & the eye are the minds receiuers: but the tongue is only busied in expending the treasure receiued. If therefore the reuenues of the mind be vttered as fast or faster than they are receiv'd; it cannot be, but that the minde must needs be held bare, & can neuer lay vp for purchase. But if the receiuers take-in still with no vtterance, the mind may soone growe a burthen to it selfe, and vnprofitable to others. I will not lay vp too much, and vtter nothing; least I bee couetous: nor spend much, and store vp little; lest I be pro-

prodigall and poore.

55

It is a vainglorious flattery for a man to praise himselfe: An enuious wrong to detract from others. I will therefore speake no ill of others; no good of my selfe.

56

That which is the miserie of Trauailers, To finde many hostes, and fewe friends, is the estate of Christians in their pilgrimage to a better life. Good friends may not, therfore, be easily forgone: neither must they bee vsed as suits of apparell; which when wee haue worne threed-

threed-bare, wee caſt off, and call for newe. Nothing, but death or villany, ſhall diuorce mee from an old friend; but, ſtill I will follow him ſo farre, as is either poſſible or honeſt: And then I will leaue him, with ſorrow.

57

True friendſhip neceſſarily requires Patience. For, there is no man, in whom I ſhall not miſlike ſomewhat, and who ſhall not, as iuſtly, miſlike ſomwhat in mee. My freinds faults therefore, if little, I will

will ſwallow and digeſt; if great, I will ſmother them: how-euer, I will winke at them, to others; but, louingly notifie them to himſelfe.

58

Iniuries hurt not more in the receiuing, than in the remembrance. A ſmall iniurie ſhal goe as it comes: a great iniurie may dine or ſuppe with me; but none at all ſhall lodge with mee. Why ſhould I vexe my ſelfe, becauſe another hath vexed me?

59

It is good dealing with that, ouer which wee haue the moſt power. If my ſtate will

will not bee framed to my minde, I will labour to frame my minde to my estate.

60

It is a great misery to be either alwaies or neuer alone: society of men hath not so much gaine as distraction. In greatest companie I will be alone to my selfe: in greatest priuacie, in company with God.

61

Griefe for things past that cannot bee remedied, and care for things to come that cannot bee preuented, may easily hurt; can neuer benefit me. I will therefore commit my selfe to God in

both

both, and enioy the preſent.

62

Let my eſtate be neuer ſo meane, I will euer keepe my ſelfe rather beneath; than either leuell, or aboue it. A man may riſe, when he will, with honour: but cannot fall, without ſhame.

63

Nothing doth ſo befoole a man, as extreame paſſion. This doth both make them fooles, which otherwiſe are not; and ſhew them to be fooles, that are ſo. Violent paſsions, if I cannot tame them, that they may yeeld, to my eaſe; I will at leaſt ſmother

ther them by concealment; that they may not appeare, to my shame.

64

The minde of man though infinite in desire, yet is finite in capacitie. Since I cannot hope to know all things, I will labour first to knowe what I needs must, for their vse: next, what I best may, for their conuenience.

65

Though time bee precious to mee (as all irreuocable good things deserue to bee) & of all other things I would not bee lauish of it; yet I will account no time lost, that is either lent to

or

or bestowed vpon my friend.

66

The practises of the best men are more subiect to error than their speculations. I will honour good examples: but I will liue by good precepts.

67

As Charity requires forgetfulnesse of euill deeds: so Patience requires forgetfulnesse of euill accidents. I will remember euills past, to humble mee; not to vex me.

68

It is both a misery and a shame for a man, to bee a Bankrupt in loue: which hee

hee may eaſily pay; and be neuer the more impouerished. I will be in no mans debt, for good will: but will at leaſt returne euerie man his owne meaſure, if not with vſurie. It is much better to bee a Creditor, than a Debtor, in any thing; but eſpecially of this: yet of this I will ſo be content to be a Debtor, that I will alwaies be paying it where I owe it; and yet neuer will haue ſo payd it, that I ſhall not owe it more.

69

The Spaniſh prouerb is too true; Dead men and abſent

abſent finde no friends. All mouthes are boldly opened, with a conceit of impunity. My care ſhall be no graue to bury my friends good name. But as I will bee my preſent friends ſelfe: So will I bee my abſent friends deputie; to ſay for him what hee would (and cannot) ſpeake for himſelfe.

70

The loſſe of my friend, as it ſhal moderately grieue mee; ſo it ſhall an other way much benefit mee, in recompenſe of his want: for it ſhall make mee thinke more often, and ſeriouſly of earth, and of heauen.

heauen. Of earth, for his body which is repoſed in it: Of Heauen, for his ſoule which poſſeſſeth it before mee: Of earth, to put mee in mind of my like frailtie and mortalitie: Of Heauen, to make mee deſire, and (after a ſort) emulate his happineſs and glorie.

71

Varietie of obiects is wont to cauſe diſtraction: when againe a little one, laid cloſe to the eye (if but of a penie breadth) wholly takes vp the ſight; which could elſe ſee the whole halfe Heauen at once. I will haue the eyes of my

my minde euer foreſtalled, and filled with theſe two obiects; the ſhortnes of my life, eternity after death.

72

I ſee that hee is more happy, that hath nothing to loſe, than he that loſeth that which he hath. I will therefore neither hope for riches, nor feare pouerty.

73

I care not ſo much in any thing, for multitude, as for choyce. Bookes and friends I will not haue many: I had rather ſeriouſly conuerſe with a few, than wander amongſt many.

74

The wicked man is a very

ry coward, and is afraid of euery thing. Of God; becauſe hee is his enemy: of Satan, becauſe hee is his tormenter: of Gods creatures, becauſe they (ioyning with their Maker) fight againſt him: of himſelfe, becauſe hee beares, about him, his owne accuſer and executioner. The godly man, contrarily, is afraid of nothing. Not of God, becauſe he knowes him his beſt friend; and therefore will not hurte him: not of Satan; becauſe hee cannot hurt him: not of afflictions, becauſe hee knowes they proceed from a louing God; and tend to his

his owne good: not of the creatures; since the very stones of the fielde are in league with him: not of himselfe; since his conscience is at peace. A wicked man may bee secure, because hee knowes not what hee hath to feare; or desperate, through extreamitie of feare: but, truely couragious hee cannot bee. Faithlesnes cannot chuse but bee false hearted. I will euer, by my courage, take triall of my faith: By how much more I fear, by so much lesse I beleeue.

75

The godly man liues hardly, and (like the Ant) toyles

toyles heere, during the Summer of his peace, holding himſelfe ſhort of his pleaſures; as looking to prouide for an hard Winter. Which, when it comes, hee is able to weare it out comfortably: whereas the wicked man doth prodigally laſh out all his ioyes, in the time of his proſperitie; and (like the Graſhopper) ſinging merrily all Summer, is ſtarued in Winter. I will ſo enioy the preſent, that I will lay vp more for hereafter.

76.

I haue wondered oft, and bluſhed for ſhame, to reade in meere Philoſo-

phers (which had no other Mistresse, but Nature) such strange resolution in the contempt of both fortunes (as they call them): such notable precepts for a constant settledneſſe and tranquillity of minde; and to compare it with my owne disposition, & practice: whom I haue found too much drouping and deiected, vnder small crosses; and easily againe carried away, with little prosperity: To see such courage and strength to contemn death, in those which thought they wholly perished in death; and to finde such faintheartedneſſe in my

my ſelfe, at the firſt conceit of death; who yet am throughly perſwaded of the future happineſſe of my ſoule. I haue the benefit of nature as well as they; beſides infinite moe helps that they wanted. Oh the dulneſſe and blindneſſe of vs vnworthie Chriſtians! that ſuffer Heathens, by the dimme candle-light of Nature, to go further then wee by the cleare Sunne of the Goſpell: that an indifferent man could not tell by our practice, whether were the Pagan. Let mee neuer for ſhame account my ſelfe a Chriſtian, vnleſſe my Art of Chriſti-

anity haue imitated & gone beyond nature, ſo far, that I can find the beſt heathen as far below mee in true reſolution, as the vulgar ſort were below them. Elſe, I may ſhame religion: it can neither honeſt nor help me.

77

If I would be irreligious & vncõſcionable, I would make no doubt to be rich. For, if a man will defraude, diſſemble, forſwear, bribe, oppreſſe, ſerue the time, make vſe of all men for his owne turne, make no ſcruple of any wicked actiõ for his aduantage; I cannot ſee, how hee can eſcape wealth & preferment. But, for an vpright

vpright man to riſe, is difficult: while his conſcience ſtraightly curbs him in, frō euery vniuſt action; & wil not allow him to aduance himſelf, by indirect means. So, riches come ſeldome eaſily, to a good man; ſeldome hardly, to the conſciencelets. Happy is that man, that can be rich with truth, or poor with cōtenment. I will not enuie the grauell, in the vniuſt mans throat. Of riches let me neuer haue more, than an honeſt man can beare away.

78

God is the God of order; not of confuſion. As therefore, in naturall things,

hee vſeth to proceed from one extreame to another by degrees, through the meane: ſo doeth he, in ſpirituall. The Sunne riſeth not at once to his higheſt, from the darkneſſe of midnight; but firſt ſends forth ſome feeble glimmering of light, in the dawning; then looks out with weake and watriſh beames; and ſo, by degrees, aſcends to the midſt of heauen. So, in the ſeaſons of the yeare, wee are not one day ſcorched with a Summer heat; and on the next, frozen with a ſoudaine extreamity of colde. But winter comes on ſoftely; firſt by colde deawes

deawes, then hoare frosts; vntill at last it descend to the hardest weather of all: such are Gods spirituall proceedings: Hee neuer brings any man from the estate of sinne, to the estate of glory, but through the state of grace. And, as for grace, hee seldome brings a man from grosse wickednesse to any eminence of perfection. I will bee charitably iealous of those men, which from notorious lewdnesse leape at once into a sodaine forwardnesse of profession. Holinesse doth not, like *Ionas* gourd, growe vppe in a night. I like it better,

to goe on, ſoft and ſure, than for an haſtie fit to run my ſelfe out of wind; and, after, ſtand ſtill and breath mee.

79

It hath beene ſayde of old, To do well and heare ill, is princely. Which as it is moſt true, by reaſon of the enuie which followes vpon iuſtice: ſo is the contrarie no leſſe iuſtified, by many experiments; To doe ill, and to heare well, is the faſhion of many great men. To doe ill, becauſe they are borne out with the aſſurance of impunitie: To heare well, becauſe of abundance of Paraſites; which

which as Rauens to a carkaſſe, gather about great men. Neither is there any ſo great miſerie in greatneſſe as this, that it conceales men from themſelues; and when they will needs haue a ſight of their owne actions, it ſhewes them a falſe glaſſe to looke in. Meaneneſſe of ſtate (that I can find) hath none ſo great inconuenience. I am no whit ſorie, that I am rather ſubiect to contempt, than flattery.

80

There is no earthly bleſſing ſo precious, as health of bodie: without which all other worldly good

things are but troubleſom. Neither is there any thing more difficult, then to haue a good ſoule, in a ſtrong an vigourous body (for, it is commonly ſeen, that the worſe part drawes away the better): But to haue an healthfull & ſound ſoule, in a weak ſickly bodie, is no nouelty; whiles the weakneſſe of the body is an helpe to the ſoule; playing the part of a perpetual monitor, to incite it to good, and check it for euill. I will not bee ouerglad of health, nor ouerfearefull of ſickneſſe. I will more feare the ſpirituall hurt, that may follow vpon

on health; than the bodily paine, that accompanies ſickneſſe.

81.

There is nothing more troubleſome to a good minde, than to doe nothing. For, beſides the furtherance of our eſtate, the minde doth both delight, and better it ſelfe with exerciſe. There is but this difference then betwixt labour and idleneſſe; that labour is a profitable and pleaſant trouble: idleneſſe, a trouble, both vnprofitable & comfortleſſe. I will bee euer doing ſomething; that either God when hee commeth, or Satan when hee

he tempteth, may finde me buſied. And yet, ſince (as the olde prouerbe is) Better it is to be idle than effect nothing; I will not more hãte doing nothing, than dooing ſomething to no purpoſe. I ſhall doe good, but a while; let me ſtriue to doe it while I may.

82

A faithfull man hath three eyes: The firſt of ſenſe, cõmon to him with brute creatures: the ſecond of reaſon, common to all men: the third, of faith, proper to his profeſsion: whereof each looketh beyond other; and none

none of them medleth with others obiects. For neither doth the eye of ſenſe reach to intelligible things and matters of diſcourſe: nor the eye of reaſon to thoſe things which are ſupernaturall & ſpiritual: neither doth faith look downe, to things that may be ſenſibly ſeene. If thou diſcourſe to a brute beaſt of the depths of Philoſophy, neuer ſo plainly, he vnderſtands not, becauſe they are beyond the view of his eye; which is onely of ſenſe: If to a meer carnal man, of diuine things; he perceiueth not the things of God: neither indeede can

can doe; becauſe they are ſpiritually diſcerned. And therefore no wonder if thoſe things ſeeme vnlikely, incredible, impoſsible, to him, which the faithfull man (hauing a proportionable meanes of apprehenſion) doth as plainely ſee, as his eye doth any ſenſible thing. Tell a plaine countrey-man, that the Sunne, or ſome higher or leſſer ſtar is much bigger than his Cart-wheele; or, at leaſt, ſo many ſcores bigger than the whole earth; he laughes thee to ſcorne, as affecting admiration, with a learned vntruth. Yet the Scholler, by the eye of reaſon, doth as

as plainely ſee, & acknowledge this truth, as that his hand is bigger than his pen. What a thicke miſt, yea what a palpable, and more then Egyptian darkneſſe, dooth the naturall man liue in! what a world is there, that hee doth not ſee at all! and how little doth hee ſee in this, which is his proper element! There is no bodily thing but the brute creatures ſee as well as hee, and ſome of them better. As for his eye of reaſon, how dim is it in thoſe things which are beſt fitted to it! what one thing is there in nature, which hee dooth perfectly know?

knowe? what herbe, or flower, or worme that he treads on, is there whose true essence he knoweth? No, not so much, as what is in his owne bosome; what it is, where it is, or whence it is that giues Being to himselfe: but, for those things which concerne the best worlde, hee doth not so much as confusedly see them; neither knoweth whether they be. Hee sees no whit into the great and awfull Maiesty of God. He discernes him not in all his creatures, filling the world with his infinite & glorious presence. Hee sees not his wise prouidence

uidence, ouer-ruling all things, disposing all casuall euents, ordering all sinfull actions of men to his owne glory. Hee comprehends nothing of the beautie, maiestie, power & mercy of the Saviour of the world, sitting in his humanity at his Fathers right hand. He sees not the vnspeakeable happinesse of the glorified soules of the Saints. Hee sees not the whole heauenly commonwealth of Angels (ascending and descending to the behoofe of Gods children) waiting vpon him at all times inuisibly (not excluded with

with cloſeneſſe of priſons, nor deſolateneſs of wildernesſes) and the multitude of euill ſpirits paſsing and ſtanding by him, to tempt him vnto euill: but, like vnto the fooliſh bird, when hee hath hid his head that he ſees no body, he thinks himſelfe altogether vnſeene; and then counts himſelfe ſolitarie, when his eye can meete with no companion. It was not without cauſe, that wee call a meere foole a naturall. For, how-euer worldlings haue ſtill thought Chriſtians Gods fools, we know them the fooles of the worlde. The deepeſt Philo-

Philoſopher that euer was (ſauing the reuerence of the Schooles) is but an ignorant ſot, to the ſimpleſt Chriſtian. For, the weakeſt Chriſtian may, by plaine information, ſee ſomewhat into the greateſt myſteries of Nature; becauſe hee hath the eye of reaſon common with the beſt: but the beſt Philoſopher by all the demonſtration in the world, can conceiue nothing of the myſteries of godlineſſe, becauſe he vtterly wants the eye of faith. Though my inſight into matters of the world be ſo ſhallow, that my ſimplicitie moueth pitie,

pitie, or maketh ſport vnto others; it ſhall be my contentment & happineſs, that I ſee further into better matters. That, which I ſee not, is worthleſſe; & deſerues little better than contempt: that which I ſee, is vnſpeakeable, ineſtimable, for comfort, for glory.

83

It is not poſsible, for an inferiour to liue at peace, vnleſſe hee haue learned to bee contemned. For, the pride of his Superiours, and the malice of his equalls, and inferiors, ſhall offer him continuall and ineuitable occaſions of

of vnquietneſſe. As contentation is the mother of inwarde peace with our ſelues: ſo is humility the mother of peace with others. For, if thou bee vile in thine owne eyes firſt, it ſhall the leſſe trouble thee to be accounted vile of others. So that a man of an high heart, in a lowe place, cānot want diſcōtentment: whereas a man of lowely ſtomacke can ſwallow and digeſt contempt, without any diſtemper. For wherein can hee bee the worſe for beeing contemned, who out of his owne knowledge of his deſerts did moſt of all contemne

temne himselfe? I should bee very improuident, if in this calling I did not looke for daily contempt; wherin we are made a spectacle to the World, to Angels, and Men. When it comes, I will either embrace it, or contemne it: Embrace it, when it is within my measure; when aboue, contemne it. So embrace it, that I may more humble my selfe vnder it: and so contemne it, that I may not giue heart to him that offers it; nor disgrace him, for whose cause I am contemned.

84

Christ raised three dead men

men to life: One newly departed; another on the Bere; a third ſmelling in the graue; to ſhew vs, that no degree of death is ſo deſperate, that it is paſt help. My ſinnes are many, and great: yet if they were more, they are farre below the mercy of him that hath remitted them, and the value of his raunſome that hath payed for them. A man hurts himſelfe moſt by preſumption: but wee cannot doe God a greater wrong, then to deſpaire of forgiueneſſe. It is a double iniurie to God, firſt that wee offend his iuſtice by ſinning; then that wee

wrong

wrong his mercy, with despairing, &c.

85

For a man to be wearie of the world through miseries that he meets with, (and for that cause to couet death) is neither difficult, nor commendable; but rather argues a base weakenesse of minde. So it may be a cowardly part, to contemne the vtmost of all terrible things, in a fear of lingring miserie: but, for a man either liuing happily, heere on earth, or resoluing to liue miserably; yet to desire his remouall to Heauen, dooth well become a true Christian

courage;

courage; and argues a notable mixture of patience and faith. Of patience, for that hee can and dare abide to liue sorowfully: of faith, for that hee is assured of his better Beeing otherwhere; and therefore prefers the absent ioyes hee lookes for, to those hee feeles in present. No sorow shall make mee wish my selfe dead, that I may not bee at all. No contentment shall hinder me from wishing my self w^th^ Christ that I may be happier.

86

It was not for nothing that the wise Creator of

all things hath placed gold and siluer, and all precious minerals vnder our feet to bee trode vpon, and hath hid them low in the bowels of the earth, that they cannot without great labour be either found, or gotten: whereas he hath placed the nobleſt part of his creation aboue our heads: and that ſo open to our view, that wee cannot chooſe but euery moment beholde them. Wherein what did hee elſe intend, but to draw away our mindes from theſe worthleſſe, and yet hidden treaſures, (to which he foreſaw we wold be too much addicted) and to call them

them to the contemplation of thoſe better things, which (beſide their beauty) are more obuious to vs? that in them wee might ſee and admire the glory of their Maker, and withall ſeeke our owne. How do thoſe men wrong themſelues, & miſconſtrue God, who (as if hee had hidden theſe things, becauſe hee would haue them ſought, and laide the other open for neglect) bend themſelues wholly to the ſeeking of theſe earthly commodities! and do no more mind Heauen, than if there were none. If wee could imagine a beaſt to haue rea-

ſon, how could he be more abſurd in his choice? How eaſie is it to obſerue, that ſtill the higher we goe, the more puritie and perfection we finde! (So earth is the very droſſe and dregs of all the elements: water ſomewhat more pure than it; yet alſo more feculent than the aire aboue it: the lower aire leſſe pure than his vppermoſt regions; and yet they as far inferiour, to the loweſt heauens: which againe are more exceeded by the glorious & empyriall ſeate of God, which is the heauen of the iuſt): Yet theſe brutiſh men take vp their reſt,

reſt, and place their felicitie in the loweſt and worſt of all Gods workmanſhip; not regarding that, which with it owne glorie can make them happie. Heauen is the proper place of my ſoule: I will ſend it vp thither continually in my thoughts, whiles it ſoiournes with me, before it go to dwell there for euer.

87

A man need not to care for more knowledge, than to know himſelfe: hee needes no more pleaſure, than to content himſelfe: no more victorie than to ouercome himſelf: no more riches, than to

enioy himselfe. What fooles are they that seek to know all other things, and are strangers in themselues? that seeke altogether to satisfie others humors, with their owne displeasure: that seeke to vanquish kingdoms and Countries, when they are not Masters of themselues: that haue no hold of their owne hearts: yet seeke to bee possessed of all outward commodities? Goe home to thy self, first, vaine heart: and when thou hast made sure worke there (in knowing, contenting, ouercoming, enioying thy selfe) spend all the superfluitie of thy time and labour, vpon others.

others.

88

It was an excellent rule that fell from Epicure (whose name is odious to vs, for the father of loosenes); That if a man would bee rich, honorable, aged, hee should not striue so much to adde to his wealth reputation, yeers, as to detract from his desires. For certainely, in these things which stand most vpon conceit, hee hath the most that desireth least. A poore man that hath little, and desires no more, is in truth richer than the greatest monarch, that thinketh he hath not what he should

or

or what he might, or that grieues there is no more to haue. It is not neceſsity, but ambition, that ſets mens hearts on the rack. If I haue meate, drink, apparell, I will learne therewith to bee content. If I had the World full of wealth beſide, I could enioy no more than I vſe: the reſt could pleaſe mee no otherwiſe but by looking on. And why can I not thus ſolace my ſelfe, while it is others?

89

An inconſtant and wauering mind, as it makes a mā vnfit for Societie (for that there can bee no aſſurance of

of his wordes, or purposes; neither can wee build on them, without deceit): so, besides that it makes a man ridiculous, it hinders him, from euer attaining any perfection in himselfe (for a rowling stone gathers no mosse; and the mind while it would bee euery thing, proues nothing. Oft changes cānot be without losse): Yea, it keeps him from enioying that which hee hath attained: For, it keeps him euer in work; building, pulling downe, selling, changing, buying commanding, forbidding. So, whiles hee can bee no other mans friend,

hee is the leaſt his owne. It is the ſafeſt courſe for a mans profit, credit, & eaſe, to deliberate long, to reſolue ſurely; hardly to alter, not to enter vpon that whole end hee foreſees not anſwerable; and when he is once entred, not to ſurceaſe till hee haue attained the end hee fore-ſaw. So may he, to good purpoſe, begin a new work, when hee hath well finiſhed the olde.

90

The way to Heauen, is like that which *Ionathan* & his armour-bearer paſſed, betwixt two rocks; one *Bozez*, the other *Seneh*; that is

is, foule, and thorny: where-to wee muſt make ſhift to climbe, on our hands, and knees; but when wee are come vp, there is victory and triumph. Gods children haue three ſuits of apparell (whereof two are worne dayly, on earth; the third layd vp for them, in the ward-robe of Heauen): They are euer either in black, mourning; in red, perſecuted; or in white, glorious. Any way ſhall bee pleaſant to mee, that leades vnto ſuch an end. It matters not, what ragges or what colours I weare with men; ſo I may walke with my Sauiour in white,

white, and raigne with him in glory.

91

There is nothing more easie, than to say Diuinity by rote: and to discourse of spirituall matters from the tongue or penne of others: but to heare God speake it to the soule, and to feele the power of religion in our selues, and to expresse it out of the truth of experience within, is both rare and hard. All that wee feele not in the matters of God, is but hypocrisie: and therefore the more wee professe, the more wee sinne: it will neuer bee well

well with mee, till in theſe greateſt things I be careleſſe of others cenſures, fearefull onely of Gods and my owne: till ſound experience haue really catechized my heart, and made me know God, and my Sauiour otherwiſe, than by words; I will neuer bee quiet till I canne ſee, and feele, and taſte God: my hearing I will account as only ſeruing to effect this, and my ſpeech onely to expreſſe it.

92

There is no enemy can hurt vs but by our owne hands. Sathan could not hurt

hurt vs, if our owne corruption betrayed vs not: afflictions cannot hurt vs without our own impatience : tentations cannot hurt vs without our owne yeildance : death could not hurt vs without the ſting of our owne ſins : ſinne could not hurt vs without our owne impenitence : how might I defie all things if I could obtaine not to be my owne enemy ? I loue my ſelfe too much, and yet not enough. O God teach mee to wiſh my ſelfe but ſo well as thou wiſheſt mee, and I am ſafe.

93

It grieues mee to ſee all other

other creatures so officious to their Maker in their kinde: that both windes and sea, and heauen, and earth, obey him with all readines; that each of these heares other, and all of them their Creatour; though to the destruction of themselues: & man only is rebellious, imitating here in the euil spirits, who in the receit of a more excellent kinde of reason, are yet more peruerse: hence it is, that the Prophets are oft-times faine to turne their speech to the earth, voyd of all sense and life; from this liuing earth informed with reason: that onely which should

ſhould make vs more ply-able, ſtiffneth vs. God could force vs (if hee pleaſed,) but hee had rather incline vs by gentleneſſe. I muſt ſtoope to his power, why do I not ſtoope to his will? it is a vaine thing to reſiſt his voice, whoſe hand wee cannot reſiſt.

94

As all naturall bodies are mixt: ſo muſt all our morall diſpoſition: no ſimple paſsion doth well. If our ioy be not allayed with ſorrow, it is madneſſe: and if our ſorrow bee not tempered with ſome mixture of ioy, it is helliſh and deſperate: if in theſe earthly things wee

hope without all doubt; or feare without all hope, wee offend on both ſides; if wee labor without all recreation, wee grow dull and hartleſſe: if wee ſport our ſelues without all labour, wee grow wild and vnprofitable; theſe compoſitions are wholſom as for the body, ſo for the mind; which though it be not of a compounded ſubſtance, as the body: yet hath much variety of qualities & affections, and thoſe contrary to each other. I care not how ſimple my heauenly affections are, which the more free they are from compoſition, are the neearer

neerer to God : nor how compounded my earthly, which are easily subiect to extremities : if ioy come alone, I will aske him for his fellowe : and euermore in spight of him, couple him with his contrary: that so while each are enemies to other, both may bee friends to me.

95

Ioy & sorrow are hard to conceale: as from the countenance, so from the tong: there is so much correspōdence betwixt the heart and tongue, that they will moue at once : euery man therefore speakes of his owne pleasure and care; the

the Hunter and Falconer of his games, the plowman of his teame, the ſoldier of his march, and colours. If the heart were as full of God, the tongue could not refrain to talke of him : the rareneſſe of Chriſtian communication, argues the common pouertie of grace. If Chriſt bee not in our hearts, wee are godleſſe : if hee bee there without our ioy, wee are ſenſeles : if wee reioyce in him, and ſpeak not of him, we are ſhamefully vnthankfull. Euery man taketh, yea raiſeth occaſion to bring in ſpeech of what he liketh: as, I will thinke of thee alwaies,

waies; O Lord, so it shall be my ioy to speake of thee often: and if I find not opportunity, I will make it.

96

When I see my Sauiour hanging in so forlorne a fashion, vpon the crosse; his head drouping down; his temples bleeding with thornes; his hands and feete with the nailes; and side with the speare; his enemies round about him, mocking at his shame, and insulting ouer his impotence: how should I thinke any otherwise of him, then as

as himselfe complaineth, forsaken of his Father? but when again I turne mine eyes, and see the Sun darkened, the earth quaking, the rocks rent, the graues opened, the theefe confessing, to giue witnes to his deity; and when I see so strong a guard of prouidence ouer him, that all his malicious enemies are not able so much as to break one bone of that body, wch seemed carelesly neglected: I cannot but wonder at his glory, & safety. God is euer neer, though oft vnseene: and if hee winke at our distresse, hee sleepeth not: the sense of others must

must not bee iudges of his prelence, and care; but our faith: what care I, if the world giue me vp for miserable, whiles I am vnder his secret protection? O Lord, since thou art strong in our weaknes, and present in our senselesnesse: giue mee but as much comfort in my sorrow, as thou giuest me security, & at my worst I shall be well.

97

In sins & afflictions our course must bee contrary: wee must begin to detest the greatest sin first, and descend to the hatred of the least; we must first begin to suffer small afflictions with patience,

patience, that wee may aſcend to the endurance of the greateſt: then alone ſhall I bee happy, when by this holy method, I haue drawne my ſoule to make conſcience of the leaſt euill of ſinne, and not to ſhrinke at the greateſt euill of affliction.

98

Preſcription is no plea againſt the King: much leſſe can long cuſtome plead for errour againſt that our ſupreme Lord, to whome a thouſand yeares are but as yeſterday: yea, Time, which pleads voluntarily for continuance of things lawfull, will take

take no fee, not to ſpeake againſt an euill vſe: hath an ill cuſtome laſted long? it is more than time it were abrogated: age is an aggrauation to ſinne: Hereſie or abuſe, if it bee grayheaded, deſerues ſharper oppoſition; to ſay I will doe ill becauſe I haue done ſo, is perillous and impious preſumption: continuance can no more make any wickedneſſe ſafe; than the author of ſinne, no Diuell: if I haue once ſinned, it is too much: if oft, woe be to me, if the iteration of my offence cauſe boldneſſe, and not rather more ſorrow, more deteſtation: woe be to me and

and my ſinne, if I be not the better becauſe I haue ſinned.

99

It is ſtrange to ſee the varieties, and proportion of ſpirituall and bodily diets: there bee ſome creatures, that are fatted and delighted with poyſons: others liue by nothing but ayre; and ſome (they ſay) by fire: others will taſte no water, but muddy: others feede on their fellowes, or perhaps on part of themſelues: others, on the excretions of nobler creatures; ſome ſearch into the earth for ſuſtenance, or diue into the wa-

ters; others content themselues with what the vpper earth yeelds them without violence: All these and more, are answered in the palate of the soule: there be some (yea the most) to whom sinne which is of a most venomous nature, is booth food and dainties; others that think it the only life, to feede on the popular ayre of applause; others, that are never well out of the fire of contentions; & that wilfully trouble all waters with their priuate humours and opinions; others, whose cruelty delights in oppression, and blood; yea, whose

enuy

enuy gnawes vpon their owne hearts; others, that take pleasure to reuiue the wicked and foule heresies of the greater wits of the former times; others, whose worldly minds root altogether in earthly cares; or who not content with the ordinarie prouision of doctrine, affect obscure subtilties, vnknown to wiser men: others whose too indifferent mindes feed on what euer opinion comes next to hand, without any carefull disquisition of truth; so some feed foule: others (but few) cleane and wholesome. As there is no beast vpon earth,

which hath not his like in the Sea, and which perhaps is not in ſome ſort paralleled in the plants of the earth: ſo there is no beſtiall diſpoſition, which is not anſwerably found in ſome men. Mankind therefore hath within it ſelfe his Goates, Cameleons, Salamanders, Camels, Wolues, Dogges, Swine, Moles, & what euer ſorts of beaſts: there are but a few men amongſt men: to a wiſe man the ſhape is not ſomuch as the qualities: If I bee not a man within, in my choyſes, affections, inclinations; it had beene better

better for me to haue been a beaſt without: A beaſt is but like it ſelfe; but an euill man is halfe a beaſt, & halfe a Diuell.

100

Forced fauours are thankeleſſe: and commonly with noble minds finde no acceptation; for a man to giue his ſoule to God when he ſees he can no longer hold it: or to beſtow his goods, when he is forced to part with them: or to forſake his ſinne, when he cannot follow it, are but vnkind & cold obediences: God ſees our neceſsity, and

ſcornes our compelled offers; what man of any generous ſpirit will abide himſelfe made the laſt refuge of a craued, denyed, and conſtrained courteſie? While God giues me leaue to keepe my ſoule, yet then to bequeath it to him: and whiles ſtrength and oppotunity ſerue mee to ſinne, then to forſake it; is both accepted and crowned: God loues neither grudged, nor neceſſarie gifts: I will offer betimes, that hee may vouchſafe to take: I will giue him the beſt, that hee may take all.

O

O God giue mee this grace, that I may giue thee my ſelfe, freely, and ſeaſonably: and then I know thou canſt not but accept mee, becauſe this gift is thine owne.

FINIS.

MEDITATIONS
and
VOWES;
DIVINE & MORAL:
A third Century.

By Ios: HALL.



LONDON,
Printed by *Humfrey Lownes*,
for *Henry Fetherston*.
1616

To the Right worſhipfull, Sir EDMVND BACON, *Knight, increaſe of Honour*, ſtrength of body, perfection of Vertue.

SIr, there is no wiſe man wold giue his thoghts for all the world: Which as they are the moſt pleaſing and noble buſineſſe of man, being the naturall and immediate iſſue of that reaſon, vvhereby he is ſeuered from brute creatures: So they are in their vſe moſt beneficiall to

to our selues, and others. For, by the meanes hereof, vvee enioy both God & our selues; and hereby vve make others partners of those rich excellencies, vvhich God hath hid in the minde. And though it be most easie and safe, for a man, with the Psalmist, to commune vvith his owne heart in silence; yet is it mere behoofefull to the common good, for which (both as men and Christians) vve are ordayned, that those thoughts, vvhich our experience hath found comfortable and fruitfull to our selues, should (with neglect of all censures) bee communicated to others. The concealement vvhereof (mee thinks)

thinks) can proceed from no other ground, but either timorouſneſs or enuie. Which conſideration hath induced me to clothe theſe naked thoughts in plain and ſimple vvords, and to aduenture them into the light; after their fellowes: Conſecrating them the rather to your name, for that (beſides all other reſpects of dutie) they are part of thoſe Meditations, which in my late peregrination with you, tooke mee vp vnder the ſolitarie hills of Ardenna; vvanting as then the opportunity of other imployment. I offer them to you, not for that your ſelfe is not ſtored vvith choyce of better; but as poore men vſe to bring preſents

presents to the rich: If they may carry acceptation from you, & bring profit vnto any soule, it shall abundantly satisfie me, vvho should thinke it honour enough, if I might be vouchsafed to bring but one pin towards the decking of the spouse of Christ; vvhiles others, out of their abundance, adorne her vvith costly robes, and rich medals. I commend their successe to God, their patronage to you, their vse to the vvorld. That God multiply his rare fauours vpon you, & your vvorthie Ladie; and goe you on to fauour

Your Worships

humbly deuoted,

Ios. Hall.

MEDITATIONS *and* VOWES.

1

GOod men are plac't by God as ſo many ſtarres in the lower firmament of the world. As they muſt imitate thoſe heauenly bodies, in their light & influence; ſo alſo in their motion: and therefore as the Planets haue a courſe proper to themſelues, againſt the ſway of heauen that carries them

them about; ſo muſt each good man haue a motion out of his own iudgement, contrarie to the cuſtoms & opinions of the vulgar; finiſhing his owne courſe with the leaſt ſhew of reſiſtance. I will neuer affect ſingularitie, except it be among thoſe that are vicious. It is better to doe, or thinke well alone, than to follow a multitude in euill.

2.

What ſtrange varietie of actions doth the eye of God ſee at once round about the compaſſe of the earth, & within it! Some building houſes; ſome deluing for metals: ſome marching

marching in troups, or encamping one againſt another; ſome bargaining in the market; ſome trauelling on their way; ſome praying in their cloſets: others quaffing at the Taſerne; ſome rowing in the Galleys; others dallying in their chambers; and in ſhort, as many different actions as perſons: yet all haue one common intention of good to themſelues, true in ſome; but in the moſt, imaginary. The glorified ſpirits haue but one vniforme worke, wherein they all ioyne; the praiſe of their Creator. This is one difference be-

betwixt the Saints aboue and belowe; They aboue are free both from busines and distraction: these belowe, are free (though not absolutely) from distraction, not at all from businesse. *Paul* could thinke of the cloake that hee left at *Troas*; and of the shaping of his skins for his tents: yet through these he look't still at heauen. This world is made for businesse: my actions must vary accordng to occasions: my end shall bee but one, and the same now on earth, that it must be one day in heauen.

3

To ſee how the Martyrs of God died, and the life of their perſecuters, would make a man out of loue with life, and out of all feare of death. They were fleſh and blood, as well as we; life was as ſweete to them, as to vs; their bodies were as ſenſible of paine as ours; wee goe to the ſame heauē with them. How comes it then, that they were ſo couragious in abiding ſuch torments in their death, as the very mention ſtrikes horror into any reader; and we are ſo cowardly in encountring a faire and naturall death?

death? If this valour had beene of themselues, I would neuer haue looked after them in hope of imitation. Now, I knowe it was hee for whom they suffered, and that suffered in them, which sustained them: They were of themselues as weake as I; and God can bee as strong in me, as he was in them. O Lord, thou art not more vnable to giue mee this grace; but I am more vnworthie to receiue it: and yet thou regardest not worthinesse, but mercy. Giue me their strength, & what end thou wilt.

4

Our firſt age is all in hope. When we are in the womb, who knowes whether we ſhall haue our right ſhape and proportion of body, being neither monſtrous nor deformed? Whē we are borne, who knowes whether with the due features of a man, wee ſhall haue the faculties of reaſon and vnderſtanding? When yet our progreſſe in yeares diſcouereth wit or folly; who knowes, whether with the power of reaſon wee ſhall haue the grace of faith to be Chriſtians? and when we begin to profeſſe well, whether it be

a temporary, and seeming, or a true and saving faith? Our middle age is halfe in hope for the future, & halfe in proofe for that is past: Our olde age is out of hope, and altogether in proofe. In our last times therefore wee know, both what we haue beene, and what to expect. It is good for youth to look forward, and still to propound the best things vnto it selfe; for an olde man to looke backward, and to repent him of that wherein hee hath failed, and to recollect himselfe for the present: but in my middle age, I will looke both backward

ward and forward; comparing my hopes with my proofe; redeeming the time, ere it bee all spent, that my recouery may preuent my repentance. It is both folly and miserie to say, This I might haue done.

5

It is a wonderfull mercie of God, both to forgiue vs our debts to him in our sinnes, and to make himselfe a debtor to vs in his promises. So that now both waies the soule may be sure; since hee neither calleth for those debts which hee hath once forgiuen; nor withdraweth those

those fauours, & that heauen which he hath promised: But as he is a mercifull creditor to forgiue, so is he a true debtor to pay whatsoeuer he hath vndertaken: whence it comes to passe, that the penitent sinner owes nothing to God but loue and obedience, and God owes still much and all to him: for he owes as much as hee hath promised; and what he owes by vertue of his blessed promise, we may challenge. O infinite mercy! Hee that lent vs all that wee haue, and in whose debt-books wee runne hourely forward till the summe bee end-

endleſſe; yet owes vs more, and bids vs looke for paiment. I cannot diſcerne the leaſt fauour hee can giue; yet will I as confidently chalenge the greateſt, as if I deſerued it: Promiſe indebteth no leſſe than loane or deſert.

6

It is no ſmall commendation to manage a little well: hee is a good Waggoner, that can turne in a narrow roome. To liue well in abundance, is the praiſe of the eſtate, not of the perſon. I will ſtudy more howe to giue a

good account of my little, than how to make it more.

7

Many Christians doe greatly wrong themselues, with a dull and heauie kind of sullennes; who, not suffering themselues to delight in any worldly thing, are thereupon oft-times so hartlesse, that they delight in nothing. These men, like to carelesse guests, when they are inuited to an excellent bāquet, lose their dainties for want of a stomacke; & lose their stomack for want of exercise. A good conscience keepes alwaies good cheere; he cannot

not chuſe but fare well that hath it, vnleſſe hee loſe his appetite with neglect and ſlothfulneſſe. It is a ſhame for vs Chriſtians, not to find as much ioy in God, as worldlings doe in their forced merriments; and lewde wretches in the practiſe of theis ſinnes.

8

A wiſe Chriſtian hath no enemies. Many hate and wrong him: but hee loues all men, & all pleaſure him. Thoſe that profeſſe loue to him, pleaſure him with the comfort of their ſocietie, and the mutuall reflection of friendſhip: thoſe that profeſſe hatred,

make him more warie of his wayes; shewing him faults in himselfe, which his friends would either not haue espied, or not censured; send him the more willingly to seeke fauour aboue: And as the worst doe bestead him, though against their willes; so hee againe doth voluntary good to them. To doe euill for euill, as *Ioab* to *Abner*, is a sinfull weakenesse: To doe good for good, as *Ahasuerus* to *Mordecai*, is but naturall iustice: To doe euill for good, as *Iudas* to Christ, is vnthankfulnesse and villanie: Only to doe good for euill, agrees with

with Christian profession. And what greater worke of friendship, than to doe good? If men will not bee my friends in loue, I will perforce make them my friends in a good vse of their hatred. I will bee their friend, that are mine, and would not bee.

9

All temporall things are troublesome: For if wee haue good things, it is a trouble to forgoe them; and when we see they must be parted from, either wee wish

they had not been ſo good, or that wee neuer had enioyed them. Yea, it is more trouble to loſe them, than it was before ioy to poſſeſſe them. If, contrarily, wee haue euill things; their very preſence is troubleſome; and ſtill wee wiſh that they were good, or that wee were disburdened of them. So good things are troubleſome in euent, euill things in their vſe. They in the future, theſe in preſent: they, becauſe they ſhall come to an ende, theſe becauſe they do continue. Tell mee, thy wife, or thy childe lyes dying, and now makes vp a louing and dutifull

dutifull life, with a kinde and heauenly departure; whether hadſt thou rather for thy owne part, ſhee had been ſo good, or worſe? would it haue coſt thee ſo many harty ſighes & teares if ſhee had beene peruerſe and diſobedient? Yet if in her life time I put thee to this choice, thou thinkeſt it no choice at all, in ſuch inequalitie. It is more torment (ſayeſt thou) to liue one vnquiet moneth, than it is pleaſure to liue an age in loue. Or if thy life bee yet dearer: Thou haſt liued to graye hayres, not haſtned with care, but bredde with late ſucceſsion of yeeres.

yeeres. Thy table was euer couered with varietie of dishes. Thy backe softly & richly clad: Thou neuer gaueſt denyall to either skin or ſtomacke: Thou euer fauouredſt thy ſelfe; and health, thee, Now death is at thy threſhold, and vnpartially knockes at thy doore; dooſt thou not wiſh thou haddeſt liued with cruſtes, and beene cloathed with rags? Wouldeſt not thou haue giuen a better welcome to death, if hee had found thee, lying vpon a pallet of ſtraw, and ſupping of water gruell; after many painefull nights, and

many

many ſides changed in vaine? Yet this beggerly eſtate thou deteſteſt in health, and pitieſt in others as truely miſerable: the ſumme is; A begger wiſheth hee might bee a Monarch while hee liues; and the greateſt Potentate wiſheth he had liued a begger when he comes to die: &, if beggerie be to haue nothing, he ſhall be ſo in death thogh he wiſhed it not. Nothing, therfore, but eternitie can make a man truely happy; as nothing can make perfect miſerie but eternitie: for, as temporall good things afflict vs in their ending, ſo temporall

ſorrowes afford vs ioy in the hope of their end: What folly is this in vs to ſeeke for our trouble, to neglect our happineſſe? I canne bee but well; and this that I was well, ſhall one day bee grieuous: Nothing ſhall pleaſe mee, but that once I ſhall bee happie for euer.

10

The eldeſt of our fore-fathers liued not ſo much as a day to God; to whom a thouſand yeares is as no more; wee liue but as an houre to the daye of our foreſathers; for if nine hundreth and ſixtie were but their day, fourſcore is but as

as the twelfth part of it: and yet of this our hour we liue scarce a minute to God: For, take away all that time that is consumed in sleeping, dressing, feeding, talking, sporting; of that little time there can remaine not much more than nothing: yet the most seeke pastimes to hasten it: Those which seeke to mend the pase of Time, spurre a running horse. I had more neede to redeeme it with double care and labour, than to seeke how to sell it for nothing.

11

Each day is a new life, and an abbridgement of the

the whole. I will ſo liue as if I accounted euery day my firſt, and my laſt: as if I began to liue but then, and ſhould liue no more afterwards.

12

It was not in vaine, that the ancient founders of languages vſed the ſame word in many tongues, to ſignifie both Honor and charge; meaning therein to teach vs the inſeparable connexion of theſe two. For, there ſcarce euer was charge without ſome opinion of honour: neither euer was there honour without a charge; which two as they

they are not without reason ioyned together in name by humane institution, so they are most wisely coupled together by God in the disposition of these worldly estates. Charge without honour, to make it amends, would bee too toylesome, and must needes discourage and ouer-lay a man. Honour without charge, wold bee too pleasant, and therefore both would bee too much sought after, and must needes carrie away the mind in the enioying it. Now many dare not be ambitious, because of the burthen; choosing rather to liue

liue obscurely and securely: And yet on the other side those that are vnder it, are refreshed in the charge with the sweetnesse of honour. Seeing they cannot bee separated; it is not the worst estate to want both: They whome thou enuyest for honour, perhaps enuy thee more for thy quietnesse.

13

Hee that taketh his own cares vpon himselfe, loades himselfe in vaine with an vneasie burden. The feare of what may come, expectation of what will come, desire of what will not come, and inability of redressing

dreſſing all theſe, muſt needes breede him continuall torment. I will caſt my cares vpon God, hee hath bidden mee: they cannot hurt him; hee can redreſſe them.

14

Our infancie is full of folly; youth, of diſorder and toyle; age, of infirmitie; Each time hath his burden, and that which may iuſtly worke our wearineſſe: yet infancie longeth after youth; and youth, after more age: and hee that is very old, as hee is a child for ſimplicitie, ſo he would bee for yeeres. I account olde age the beſt of three; partly,

partly, for that it hath paſſed thorow the folly and diſorder of the o-thers; partly, for that the inconueniences of this are but bodily, with a bettered eſtate of the mind; and partly, for that it is neereſt to diſſolutiõ. There is nothing more miſerable, than an old man that would bee young againe. It was an anſwer worthy the commendations of *Petrarch*, and that which argued a minde truely philoſophicall of him, who when his friend bemoned his age appearing in his white temples, telling him hee was ſorrie to ſee him

him looke ſo olde, replyed; Nay, bee ſorry rather that euer I was young to bee a foole.

15

There is not the leaſt action or euent (what euer the vaine Epicures haue imagined) which is not ouer-ruled, and diſpoſed by a prouidence: which is ſo farre from detracting ought from the maieſtie of God for that the things are ſmall, as that there can bee no greater honour to him than to extend his prouidence and decree to them, becauſe they are infinite: Neither

ther doth this hold in naturall things onely, which are chayned one to another by a regular order of succession, but euen in those things which fall out by casualtie and imprudence: whence that worthy Father, when as his speach digressed his intention to a confutation of the errors of the Manichees, could presently ghesse, that in that vnpurposed turning of it, God intended the conuersion of some vnknowne auditor; as the euent proued his coniecture true ere many dayes. When ought falles out contrary to that I purposed, it shal con-

tent

tent mee, that God purposed it as it is fallen out: So the thing hath attained his owne end, whiles it missed mine. I know what I wold, but God knoweth what I should will. It is enough that his wil is done, though mine be crossed.

16

It is the most thankelesse office in the world, to be a mans Pandar vnto sinne. In other wrongs, one man is a wolfe to another; but in this, a diuell. And, though at the first this damnable seruice carry away reward, yet in conclusion, it is requited with hatred and curses. For, as the sicke man ex-

extreamely distasted with a loathsom potion, hateth the very cruze wherein it was brought him; so doeth the conscience, once soundly detesting sinne, loathe the meanes that induced him to commit it. Contrarily, who withstands a man in his prosecution of a sinne, while hee doeth vpon it, beares away frownes, and heart-burning for a time: but when the offending partie comes to himselfe, and right reason, hee recompenseth his former dislike with so much more loue, and so many more thanks. The fran-

frantricke man returned to his wits, thinks him his best friend, that bound him and beat him most. I will do my best to crosse any man in his sinnes: If I haue not thanks of him; yet of my conscience I shall.

17

God must bee magnified in his verie iudgements: Hee lookes for praise, not onely for heauen, but for hell also: His iustice is himselfe, as well as his mercie. As heauen then is for the praise of his mercie; so hell for the glorie of his iustice. Wee must there-

therefore bee so affected to iudgements as the author of them is, who delighteth not in blood as it makes his creature miserable, but as it makes his iustice glorious. Euerie true Christian then must learne to sing that compound dittie of the Psalmist: *Of mercie and iudgement.* It shall not onely ioy mee to see God gracious and bountifull in his mercies, and deliuerances of his owne; but also to see him terrible in vengeance to his enemies. It is no crueltie to reioyce in iustice. The fooliſh mercie of men is crueltie to God.

18.

Rarenes cauſeth wonder, and more than that, incredulitie, in thoſe things which in themſelues are not more admirable, than the ordinarie proceedings of Nature. If a blazing ſtarre be ſeene in the skie, euery man goes forth to gaze; and ſpends, euery euening, ſome time in wondering at the beames of it. That any ſoule ſhould bee bredde of corrupted wood reſolued into wormes; or that the Chameleon ſhold euer change his colours and liue by ayre; that the Oſtrich ſhould digeſt iron; that the Phœnix ſhould burne

burne her ſelfe to aſhes, and from thence breed a ſucceſſor; wee wonder, and can ſcarce credite: Other things more vſuall, no leſſe miraculous, wee knowe and neglect. That there ſhould be a bird that knoweth, and noteth the houres of daye and night, as certainely as any Aſtronomer by the courſe of Heauen; if wee knewe not, who would beleeue? Or that the load-ſtone ſhold by his ſecret vertue ſo drawe iron to it ſelfe, as that a whole chaine of needles ſhould all hang by inſenſible points at each other, onely

onely by the influence that it ſends downe from the firſt, if it were not ordinarie, would ſeem incredible. Who would beleeue when he ſees a fowle mounted as high as his ſight can deſcry it, that there were an engin to be framed, which could fetch it downe into his fiſt? Yea, to omit infinite examples, that a little deſpiſed creature ſhould weaue nets out of her owne entrailes, and in her platforms of building ſhould obſerue as iuſt proportions as the beſt Geometrician, wee would ſuſpect for an vntruth, if wee ſaw it not daily practiſed in our owne win-

dowes. If the Sun ſhould ariſe but once to the earth, I doubt euery man would be a Perſian, & fall downe and worſhippe it: whereas now it riſeth and declineth without regard. Extraordinary euents each man can wonder at: The frequence of Gods beſt works cauſeth neglect; not that they are euer the worſe for commonneſs; but becauſe we are ſoone cloyed with the ſame conceit, and haue contempt bred in vs thorough familiarity. I will learne to note Gods power and wiſdome, and to giue him praiſe of both, in his ordinarie works: ſo

thoſe

those things which are but triuiall to the most ignorant, shall bee wonders to me; and that not for nine dayes, but for euer.

19

Those that affect to tell nouelties and wonders, fall into many absurdities, both in busie enquirie after matters impertinent, & in a light credulitie, to what-euer they heare; and in fictions of their owne, and additions of circumstances to make their reports the more admired. I haue noted these men, not so much wondred at for their strange stories, while they are telling, as derided

afterwards, when the euent hath wrought their disproofe and shame. I will deale with rumours, as graue men doe by strange fashions, take them vppe when they are growen into common vse before; I may beleeue, but I will not relate them but vnder the name of my author; who shal either warrant me with defence, if it be true; or if false, beare my shame.

20

It was a wittie and true speech of that obscure *Heraclitus*, that all men awaking are in one common world, but when we sleep each man goes into a seuerall

uerall world by himſelfe; which though it be but a world of fancies, yet is the true image of that little world, which is in euery mans heart. For the imaginations of our ſleepe, ſhew vs what our diſpoſition is awaking. And as many in their dreames reueale thoſe their ſecrets to others, which they would neuer haue done awake: ſo all may and doe diſcloſe to themſelues in their ſleepe thoſe ſecret inclinations, which after much ſearching they could not haue found out vvaking. I doubt not therefore, but as God heeretofore hath

taught future things in dreames (which kinde of reuelation is now ceaſed) ſo ſtill he teacheth the preſent eſtate of the heart this way. Some dreames are from our ſelues, vaine and idle like our ſelues: Others are diuine which teach vs good, or moue vs to good; and others diuelliſh, wch ſolicite vs to euill. Such anſwer commonly ſhall I giue to any temptation in the day, as I doe by night. I will not lightly paſſe ouer my very dreames. They ſhall teach me ſomewhat; ſo neither night nor day ſhall bee ſpent vnprofitably; the night ſhall teach

teach me what I am; the day what I ſhould be.

21

Men make difference betwixt ſeruants, friends & ſonnes: Seruants, though neere vs in place, yet for their inferiority, are not familiar. Friends, though by reaſon of their equality, and our loue, they are familiar; yet ſtill wee conceiue of them as others from our ſelues: But children we thinke of, affectionately, as the diuided peeces of our owne bodies: But all theſe are one to God: his ſeruants are his friends, his friends are his Sonnes, his Sonnes, his

ſeruants. Many claime kindred of God, and profeſſe friendſhip to him; becauſe theſe are priuiledges without difficulty, and not without honour: all the tryall is in ſeruice. The other are moſt in affection, and therefore ſecret, and ſo may be diſſembled; this conſiſting in action muſt needes ſhew it ſelfe to the eyes of others. Ye are my friends if ye doe whatſoeuer I commaund you: friendſhip with God is in ſeruice, & this ſeruice is in action. Many weare Gods cloth, that knowe not their Maſter, that neuer did good chare in his ſeruice

ſeruice; ſo that God hath many retainers that weare his Liuery, for a countenance, neuer waite on him; whom he will neuer owne for ſeruants either by fauour, or wages; few ſeruants, and therefore few ſonnes. It is great fauour in God, and great honour to me, that he will vouchſafe to make me the loweſt drudge in his familie; wch place if I had not, and were a Monarch of men, I were accurſed. I deſire no more but to ſerue; yet, Lord, thou giueſt mee more, to bee thy ſonne: I heare *Dauid* ſay, *Seemeth it a ſmall matter to you to bee*

the ſonne in law to a King? What is it then, oh what is it, to be the true adopted ſonne of the King of glorie? Let mee not now ſay as *Dauid* of *Saul*, but as *Sauls* graund childe to *Dauid*; Oh, what is thy ſeruant that thou ſhouldeſt look vpon ſuch a dead dog as I am?

22.

I am a ſtranger here below, my home is aboue; yet I can thinke too well of theſe forraine vanities, and not thinke enough of my home. Surely, that is not ſo far aboue my head, as my thoughts; neither doth ſo farre paſſe me in diſtance

distance, as in comprehension: and yet I would not stand so much vpon conceiuing, if I could admire it enough: but my straight heart is filled with a little wonder; & hath no roome for the greatest part of glorie that remaineth. Oh God what hapinesse hast thou prepared for thy chosen? What a purchase was this, worthie of the blood of such a Sauiour? As yet I doe but looke towards it a farre off: But it is easie to see by the outside how goodly it is within. Although as thine house on earth; so, that aboue hath more glorie within than can

can bee bewrayed by the outer appearance. The outer part of thy Tabernacle here below is but an earthly and baſe ſubſtance; but within, it is furniſhed with a liuing, ſpirituall, and heauenly gueſt: ſo the outer heauens, though they bee as golde to all other materiall creatures; yet they are but droſſe to thee: yet how are euen the outmoſt walles of that houſe of thine beautified with glorious lights, whereof euery one is a world for bigneſſe, and as an heauen for goodlineſſe: Oh teach me by this to long after, and wonder at the inner part, before

before thou letſt me come in to behold it.

23.

Riches or beautie, or what-euer worldly good that hath beene, doth but grieue vs; that which is, doth not ſatisfie vs; that which ſhall bee, is vncertaine. What folly is it to truſt to any of them?

24

Security makes worldlings merry: and therfore are they ſecure, becauſe they are ignorant. That is oneiy ſolide ioy, which ariſeth from a reſolution; when the heart hath caſt vp

vp a full account of all cauſes of diſquietneſſe, and findeth the cauſes of his ioy more forceable: thereupon ſetling it ſelfe in a ſtayed courſe of reioycing: For the other, ſo ſoone as ſorrow makes it ſelfe to be ſeene, eſpecially in an vnexpected forme, is ſwallowed vp in deſpair; whereas this can meete with no occurrence, which it hath not preuented in thought: ſecuritie & ignorance may ſcatter ſome refuſe morſels of ioy, ſaweed with much bitterneſſe: or may belike ſome boaſting houſekeeper, which keepeth open doores for one day with much

much cheer, and liues ſtaruedly all the yeare after. There is no good ordinary but in a good conſcience. I pitie that vnſound ioy in others, and will ſeeke for this ſound ioy in my ſelfe. I had rather weepe vpon a iuſt cauſe than reioyce vniuſtly.

25

As loue keeps the whole lawe, ſo loue onely is the breaker of it; beeing the ground, as of all obedience, ſo of all ſinne; for whereas ſinne hath beene commonly accounted to haue two roots, Loue, and Feare; it is plain, that feare hath his original from loue, for

for no man feares to lose ought but what hee loues. Here is sinne and righteousnesse brought both into a short summe, depending both vpon on: poore affection: It shall be my onely care therefore to bestow my loue well; both for obiect, and measure. All that is good I may loue, but in seuerall degrees; wh[illegible] simply good, absol[illegible] what is good by c[illegible] stance, onely with [illegible] tion. There be thes[illegible] things that I may [illegible] without exception, G[illegible] my neighbour, my soule; yet so as each haue their due place: My body, goods,

goods, Fame, &c. as ſeruants to the former. All other things I will either not care for, or hate.

26

One would not thinke, that pride, and baſe mindednesse ſhould ſo well agree; yea, that they loue ſo together, that they ne[illegible] aſunder. That en[illegible] roceeds from a [illegible] is graunted of [illegible] proud man, [illegible] would be en[illegible]rs, ſo he enui[illegible]. His betters he [illegible] becauſe hee is not [illegible] good as they: Hee enuies his inferiours, b cauſe hee feares they ſhould prooue

for no man feares to lose ought but what hee loues. Here is sinne and righteousnesse brought both into a short summe; depending both vpon on: poore affection: It shall be my onely care therefore to bestow my loue well; both for obiect, and measure. All that is good I may loue, but in seuerall degrees; what is simply good, absolutely; what is good by circumstance, onely with limitation. There be these three things that I may loue without exception, God, my neighbour, my soule; yet so as each haue their due place: My body, goods,

goods, Fame, &c. as ſeruants to the former. All other things I will either not care for, or hate.

26

One would not thinke, that pride, and baſe mindednesſe ſhould ſo well agree; yea, that they loue ſo together, that they neuer goe aſunder. That enuy euer proceeds from a baſe minde, is graunted of all: Now the proud man, as hee faine would be enuied of others, ſo he enuieth all men. His betters he enuies, becauſe hee is not ſo good as they: Hee enuies his inferiours, b cauſe hee feares they ſhould prooue

prooue as good as he: His equalls, becauſe they are as good as hee. So vnder bigge lookes, hee beares a baſe minde, reſembling ſome Cardinalls mule, wᶜʰ to make vp the traine, bears a coſtly portemantle ſtuffed with traſh. On the contrarie, who is more proud than the baſeſt (The *Cynick* tramples on *Platoes* pride, but with a worſe) eſpecially if he be but a little exalted? wherein wee ſee baſe men ſo much more hauty, as they haue had leſſe before what they might bee proude of. It is iuſt with God, as the proude man is baſe in himſelfe, ſo to make

make him baſely eſteemed in the eyes of others; and at laſt to make him baſe without pride. I will contemne a proude man becauſe he is baſe, and pitie him becauſe he is proud.

27

Let me but haue time to my thoughts; but leaſure to thinke of heauen, and grace to my leaſure; and I can be happy in ſpight of the world: Nothing, but God that giues it, can bereaue me of grace, & he wil not, for his gifts are without repentance. Nothing but death can abridge me of time; and when I begin to want time to thinke of heauen

heauen, I shall haue eternall leasure to enioy it. I shal bee both waies happie, not from any vertue of apprehension in me (which haue no peere in vnworthinesse) but from the glory of that I apprehend; wherein the acte and obiect are from the author of happinesse. Hee giues mee this glorie, let mee giue him the glory of his gift. His glory is my happines, let my glory bee his.

28

God bestowes favors vpon some in anger; as hee strikes other some in loue. The Israelites had better haue wanted their Quailes, than

than to haue eaten them with such sawce. And sometimes at our instancie remooning a lesser punishment, leaues a greater, though insensible, in the room of it. I will not so much striue against affliction, as displeasure. Let mee rather bee afflicted in loue, than prosper without it.

29

It is strange that we men hauing so continuall vse of God, and being so perpetually beholding to him, should bee so strange to him, and so little acquainted with him: since wee account it a peruerse nature in any man, that beeing

beeing prouoked with many kind offices, refuſes the familiaritie of a worthie friend, which doeth ſtill ſeeke it, and hath deſerued it. Whence it comes that we are ſo loath to thinke of our diſſolution and going to God: For naturally where we are not acquainted, wee lift not to hazard our welcome; chuſing rather to ſpend our money at a ſimple Inne, than to turne in for a free lodging to an vnknowne hoſte, whom wee haue onely heard of, neuer had friendſhip with; whereas to an entire friend, whoſe nature and welcome wee know,

know, and whom we haue elsewhere familiarly conuersed withall, wee goe as boldly and willingly as to our home, knowing that no houre can bee vnseasonable to such a one. Whiles on the other side we scrape acquaintance with the world, that neuer did vs good, euen after many repulses. I will not liue with God, and in God, without his acquaintance, knowing it my happinesse to haue such a friend. I wil not let one day passe without some act of renewing my familiarity with him, not giuing ouer till I haue giuen him some testimony of

of my loue to him, and ioy in him; and till hee hath left behinde him some pledge of his continued fauour to me.

30

Men, for the most part, would neither die nor bee olde. When we see an aged man that hath ouerliued all the teeth of his gummes, the haire of his head, the sight of his eyes, the taste of his palate; we professe we would not liue till such a cumbersome age wherein wee proone burdens to our deerest friends, and our selues: Yet if it be put to our choyce what yeare we would die, wee

euer

euer shitt it off till the next; and want not excuſes for this prorogation, rather than faile, alledging, wee wold liue to amend; when yet we doe but adde more to the heape of our ſinnes by continuance: Nature hath nothing to plead for this folly; but that Life is ſweet: Wherein wee giue occaſion of renewing that auncient checke, or one not vnlike to it; whereby that primitiue viſion taxed the timorouſnes of the ſhrinking Confeſſors; Yee would neither liue to bee olde, nor die ere your age: what ſhold I doe with you?

The Christian must not thinke it enough to endure the thought of death with patience, when it is obtruded vpon him by necessitie; but must voluntarily call it into his mind with ioy; not onely abiding it should come, but wishing that it might come: I will not leaue till I can resolue, If I might die to day, not to liue till to morrow.

31

As a true friend is the sweetest contentment in the worlde: so in his qualities, hee well resembleth honie, the sweetest of all liquors; Nothing is more sweet to the taste, nothing more

more ſharp and cleanſing, when it meets with an exvlcerate ſore. For my ſelfe, I know I muſt haue faults; and therefore I care not for that friend, that I ſhall neuer ſmart by. For my friends, I know they can not bee faultleſſe: and therfore as they ſhall find mee ſweet in their praiſes and incouragements, ſo ſharpe alſo in their cenſure. Either let them abide me no friend to their faults, or no friend to themſelues.

32

In all other things we are led by profit; but in the maine matter of all, wee ſhew our ſelues vtterly vn-

thritty; and whiles wee are wise in making good markets in these base commodities, wee shewe our selues fooliſh in the great match of our soules. God and the world come both to one shop, and make profers for our soules. The world, like a frank Chapman, sayes, All these will I giue thee, shewing vs his bagges, and promotions, and thrusting them into our hands. God offers a crowne of glorie; which yet he tels vs wee must giue him day to performe, and haue nothing in present, but our hope and some small earnest of the bargaine.

bargaine. Though wee know there is no comparition betwixt these two in value; finding these earthly things vaine and vnable to giue any contentment; and those other of invaluable woorth and benefite: Yet wee had rather take these in hand, than trust God on his word for the future; While yet in the same kind wee chuse rather to take some rich Lordships in reuersion, after the long expectation of three liues expired, than a present summe much vnder-foote: As contrarily, when God and the world are sellers, and wee come to the Mart,

The worlde offers fine painted wares, but will not part with them vnder the price of our torment: God proclaimes, Come yee that want, buy for nought. Now wee thrifty men, that trie all ſhoppes for the cheapeſt penniworth, refuſe God, profering his precious commodities for nothing; & pay an hard price for that which is worſe than nothing, painefull. Surely, wee are wiſe for any thing but our ſoules: and not ſo wiſe for the bodie as fooliſh for them. O Lord, thy payment is ſure, and who knowes how preſent? Take the ſoule that thou

thou haſt both made and bought: And let me rather giue my life for thy fauour, than take the offers of the world for nothing.

33

There was neuer age that more bragged of knowledge, and yet neuer any that had leſſe ſoundnes. He that knowes not God, knoweth nothing; and hee that loues not God knows him not: For he is ſo ſweete, & infinitely full of delight, that whoeuer knowes him, cannot chuſe but affect him. The little loue of God then argues the great ignorance euen of thoſe that profeſſe knowledge. I will not

not suffer my affections to runne before my knowledge: for then I shall loue fashionably onely, because I heare God is worthy of loue; and so bee subiect to relapses: But I will neuer lay knowledge as the ground of my loue. So, as I growe in diuine knowledge; I shall still profit in an heauenly zeale.

34

Those that trauell in long pilgrimages, to the holy Land, what a number of wearie pases they measure? what a number of hard lodgings, and knowne dangers they pass? and at last when they are come

come within view of their iourneyes end, what a large tribute pay they at the *Pisan* Castle to the Turkes? And when they are come thither, what see they but the bare Sepulchre wherein their Sauiour lay? and the earth that hee trode vpon, to the increase of a carnall deuotion? What labour should I willingly vnder-take in my iourney to the true Land of promise, the celestiall Ierusalem; where I shall see and enioy my Sauiour himselfe? What tribute of paine or death should I refuse to pay for my entrance, not into his

Sepulcher, but his place of glorie? and that not to look vpon, but to poſſeſſe it.

35

Thoſe that are all in exhortation, no whit in doctrine, are like to them that ſnuffe the candle, but powre not in oyle. Againe, thoſe that are all in doctrine, nothing in exhortation, drowne the wike in oyle, but light it not; making it fit for vſe, if it had fire put to it; but as it is, rather capable of good, than profitable in preſent. Doctrine, without exhortation, makes men all braine, no heart. Exhortation, without doctrine, makes the heart

heart full, leaues the braine empty. Both together make a man: One makes a man wise; the other good. One serues that wee may know our dutie, the other that we may performe it. I will labour in both: but I knowe not in whether more. Men cannot practise vnlesse they know; and they know in vaine if they practise not.

36

There bee two things in euery good worke; honour and profite. The later God bestowes vpon vs, the former hee keepes to himselfe. The profite of our workes redoundeth not

not to God. My weldoing extendeth not to thee. The honour of our work may not be allowed vs. My glory I will not giue to another. I will not abbridge God of his part; that hee may not bereaue mee of mine.

37

The proud man hath no God; the enuious man hath no neighbour; the angrie man hath not himselfe. What can that man haue, that wants himselfe? What is a man better, if hee haue himselfe, want all others? What is hee the neerer, if hee haue himselfe, and others, and yet want God?

What

What good is it then to bee a man, if hee bee either wrathfull, proud, or enuious?

38

Man that was once the ſoueraine Lord of all creatures, whom they ſeruiceably attended at all turns, is now ſent to the very baſeſt of all creatures to learne good qualities, Goe to the Piſmire, &c. And ſees the moſt contemptible creatures preferd before him: The Aſſe knoweth his owner; wherein wee, like the miſerable heire of ſome great Peer, whoſe houſe is decayed throgh the treaſon of our progenitors, heare

heare and ſee what Honours and Lordſhips wee ſhould haue had; but now finde our ſelues below many of the vulgar: wee haue not ſo much cauſe of exaltation, that wee are men, and not beaſtes; as wee haue of humiliation, in thinking how much wee were once better than wee are, and that now in many duties wee are men inferiour to beaſtes: ſo as thoſe-whom wee contemne, if they had our reaſon, might more iuſtly contemne vs; and as they are, may teach vs by their examples, and do condemne vs by their practiſe.

39

The idle man is the diuels cushion, on which he taketh his free ease: who as hee is vncapable of any good, so hee is fitly disposed for all euill motions. The standing water soone stinketh; whereas the current euer keepes cleere and clenly: conueying downe all noisome matter that might infect it, by the force of his streame. If I doe but little good to others by my endeuours, yet this is great good to mee, that by my labour I keepe my selfe from hurt.

40 There

40

There can bee no neerer coniunction in nature, than is betwixt the body and the ſoule: yet theſe two are of ſo contrary diſpoſition, that as it fals out in an ill matched man and wife, thoſe ſeruants which the one likes beſt, are moſt diſprayſed of the other; ſo heere, one ſtill takes part againſt the other in their choyce: What benefits the one, is the hurt of the other. The glutting of the body pines the ſoule; and the ſoule thriues beſt when the bodye is pinched. Who can woonder, that there

is

is ſuch faction, amongſt others, that ſees ſo much in his very ſelfe? True wiſedome is, To take, not with the ſtronger, as the faſhion of the world is, but with the better: following herein, not vſurped power, but iuſtice. It is not hard to diſcerne, whoſe the right is; whether the ſeruant ſhould rule or the miſtreſſe. I will labour to make & keep the peace, by giuing each part his owne indifferently: but if more bee affected with an ambitious contention, I will rather beate *Hagar* out of doores, than ſhe ſhall ouerrule her miſtreſſe.

41

I ſee iron firſt heated red hote in the fire, and after beaten and hardened with colde water. Thus will I deale with an offending friend: firſt heat him with deſerued prayſe of his vertue, and then beat vpon him with reprehenſion: ſo good nurſes when their children are fallen, firſt take them vp and ſpeake them faire, chide them afterwardes: Gentle ſpeach is a good preparatiue for rigour. Hee ſhall ſee that I loue him, by my approbation: and that I loue not his faults by my reproofe. If he loue himſelfe, hee

hee will loue thoſe that miſlike his vices; and if hee loue not himſelfe, it matters not whether hee loue mee.

42

The liker we are to God, which is the beſt and onely good, the better and happier wee muſt needes bee. All ſinnes make vs vnlike him, as being contrary to his perfect holineſſe: but ſome ſhewe more direct contrariety: ſuch is enuy. For, whereas God bringeth good out of euill; the enuious man fetcheth euill out of good; wherin alſo his ſin proues a kind of puniſhment: for whereas to good men

men euen euill things worke together to their good; contrarily to the enuious, good things worke together to their euill. The euill, in any man, though neuer so prosperous, I will not enuy, but pitty: The good graces I will not repine at, but holily emulate; reioycing that they are so good; but grieuing that I am no better.

43

The couetous man is like a Spider, as in this that hee doth nothing but lay his nets to catch euery flie, gaping onely for a bootie of gaine; so yet more in that whiles hee makes

makes nets for these flies, he consumeth his own bowels: so that which is his life is his death. If there be any creature miserable, it is hee; and yet he is least to bee pitied, because hee makes himselfe miserable: such as hee is I will account him; and will therefore sweepe downe his webs and hate his poyson.

44

In heauen there is all life, and no dying: in Hell is all death, and no life; In earth there is both living and dying; which, as it is betwixt both, so it prepares for both.

So

So that hee which here below dies to ſin, doth after liue in heauen; and contrarily hee that liues in ſinne vpon earth, dies in hell afterwards. What if I haue no part of ioy here below, but ſtill ſucceſsion of afflictions? The wicked haue no part in heauen, and yet they enioy the earth with pleaſure: I would not change portions with thē. I reioyce that ſeeing I cannot haue both, yet I haue the better. O Lord, let me paſſe both my deaths here vpon earth. I care not how I liue or die, ſo I may haue nothing but life to looke for in another world.

45

The conceipt of propriety hardens a man against many inconueniences, and addeth much to our pleasure: The mother abides many vnquiet nights, many painefull throes, and vnpleasant sauours of her child, vpon this thought, It is my own. The indulgent father magnifies that in his owne son, which he could scarce like in a stranger. The want of this to God-ward makes vs so subiect to discontentment, and cooleth our delight in him, because wee thinke of him aloofe, as one in whom wee are not inter-

intere ſted : It wee could thinke, It is my God that cheereth mee with his preſence, and bleſsings, while I proſper ; that afflicteth mee in loue, when I am deiected ; my Sauiour is at Gods right hand : my Angels ſtand in his preſence; It could not bee but Gods fauour would bee ſweeter, his chaſtiſements more eaſie, his benefits more effectuall. I am not my owne, while God is not mine : and while he is mine, ſince I do poſſeſſe him, I will enioy him.

46

Nature is of her owne inclination froward, importu-

portunately longing after that which is denyed her; and ſcornefull of what ſhee may haue. If it were appointed that we ſhould liue alwayes vpon earth, how extreamely would wee exclaime of wearineſſe, and wiſh rather that wee were not? Now it is appointed wee ſhall liue heere but a while and then giue roome to our ſucceſſors, each one affects a kinde of eternity vpon earth. I will labour to tame this peeuiſh and ſullen humour of nature, and will like that beſt that muſt be.

47

All true earthly pleaſure

forsooke man when he forlooke his Creator; what honest and holy delight he before tooke in the dutifull seruices of the obsequious creatures; in the contemplation of that admirable variety, and strangenesse of their properties; in seeing their sweet accordance with each other, and all with himselfe? Now most of our pleasure is, to set one creature together by the ears with another, sporting our selues onely with that deformity, which was bred through our owne fault. Yea, there haue beene, that haue delighted to see one man spill anothers blood

vpon

vpon the ſand, and haue ſhouted for ioy at the ſight of that ſlaughter, which hath fallen out vpon no other quarell but the pleaſure of the beholders: I doubt not, but as we ſolace our ſelues in the diſcord of the inferiour Creatures; ſo the euill ſpirits ſport themſelues in our diſſenſions. There are better qualities of the Creature, which we paſſe ouer without pleaſure. In recreations, I will chuſe thoſe which are of beſt example and beſt vſe; ſeeking thoſe by which I may not onely be the merrier, but the better.

48

There is no want for which a man may not find a remedie in himselfe. Doe I want riches? He that desires but little, cannot want much. Do I want friends? If I loue God enough, and my selfe but enough, it matters not. Doe I want health? If I want it but a little, and recouer, I shall esteeme it the more, because I wanted. If I bee long sicke and vnrecouerably, I shall be the fitter and willinger to die; and my pain is so much lesse sharp, by howmuch more it lingreth. Doe I want maintenance? A little and coorse

will

will cõtent nature. Let my minde be no more ambitious, than my back & belly, I can hardly cõplain of too little. Doe I want sleep? I am going whither there is no vse of sleep: where all rest & sleep not. Do I want children? Many that haue them, wish they wanted. It is better to bee childles, than crossed wth their miscarriage. Doe I want learning? Hee hath none that saith he hath enough. The next way to get more, is to finde thou wantest. There is remedie for all wants, in our selues, sauing only for want of grace: and that,

a man cannot ſo much as ſee and complaine that he wants, but from aboue.

49

Euery vertuous action (like the Sunne eclipſed) hath a double ſhadowe; according to the diuers aſpects of the beholders: one of glory, the other of enuy. Glory followes vpon good deſerts; Enuie vpon glory. He that is enuied, may thinke himſelfe well: for hee that enuies him, thinkes him more than well: I know no vice in another, whereof a man may make ſo good and comfortable vſe to himſelf. There would bee no ſha-

dow

dow, if there were no light.

50

In meddling with the faultes of friends, I haue obſerued many wrongfull courſes; what for feare, or ſelfe-loue, or indiſcretion: ſome I haue ſeene, like vnmercifull and couetous Chirurgians, keepe the wound rawe, which they might haue ſeaſonably remedied; for their owne gaine: Others that haue layde healing plaſters to skinne it aloft, when there hath beene more neede of corroſiues to eate out the dead fleſh within: Others, that haue galled and drawen when there hath beene

nothing but ſolide fleſh, that hath wanted onely filling vp. Others that haue healed the ſore, but left an vnſightly ſcarre of diſcredit behinde them: He that would doe good this way muſt haue fidelity, courage, diſcretion, patience. Fidelity, not to beare with; courage, to reprooue them; diſcretion to reproue them well; patience to abide the leaſure of amendment; making much of good beginnings, and putting vp many repulſes, bearing with many weakeneſſes; ſtill hoping; ſtill ſoliciting; as knowing that thoſe who haue beene long vſed to fetters

fetters cannot but halt awhile, when they are taken off.

51

God hath made all the world, and yet what a little part of it is his? Diuide the world into foure parts: but one, and the least containeth all that is worthie the name of Christendome: the rest ouerwhelmed with Turcisme, and Paganisme: and of this least part, the greater halfe yet holding aright concerning God and their Sauiour in some common principles, ouerthrowe the truth in their conclusions; and so leaue the lesser part

of the leaſt part for God. Yet lower; of thoſe that holde aright concerning Chriſt, how few are there, that doe otherwiſe than faſhionably profeſſe him? And of thoſe that doe ſeriouſly profeſſe him, how few are there that in their liues deny him not, liuing worthie of ſo glorious a calling? Wherein I doe not pitie God, who will haue glory euen of thoſe that are not his: I pitie miſerable men that doe reiect their Creator & redeemer, and themſelues in him. And I enuie Satan, that he ruleth ſo large. Since God hath ſo few, I will be

be more thankefull that he hath vouchsafed me one of his; and be the more zealous of glorifying him, because wee haue but a few fellowes.

52

As those that haue tasted of some delicate dish, finde other plaine dishes but vnpleasant; so it fareth with those wch haue once tasted of heauenly things, they cannot but contemn the best worldly pleasures: As therefore some daintie guest knowing there is so pleasant fare to come; I will reserue my appetite for it, and not suffer my selfe cloied with the coorse diet

diet of the world.

53

I finde many places where God hath vſed the hand of good Angels for the punishment of the wicked; but neuer could yet finde one wherein hee imployed an euill Angell in any direct good to his children. Indirect I find many, if not all, through the power of him that brings light out of darkneſſe, and turns their euill to our good: In this choice, God would & muſt be imitated. From an euill ſpirit I dare not receiue ought, if neuer ſo good; I will receiue as little as I may from a wicked man.

man. If he were as perfectly euill as the other, I durſt receiue nothing; I had rather hunger, then willfully dippe my hand in a wicked mans diſh.

54

Wee are readie to condemne others for that wch is as eminētly faulty in our ſelues. If one blinde man ruſh vpon another in the way; either complaines of others blindneſſe, neither of his owne. I haue heard thoſe which haue had moſt corrupt lungs complaine of the vnſauory breath of others. The reaſon is becauſe the mind caſteth altogether outward, and

and reflecteth not into it ſelfe. Yet it is more ſhameful to be either ignorant of, or fauourable to our owne imperfections. I will cenſure others vices fearfully, my owne confidently, becauſe I know them; & thoſe I know not, I will ſuſpect.

55

Hee is a very humble man, that thinkes not himſelfe better than ſome others; & he is very meane whom ſome others do not account better than themſelues: ſo that veſſell that ſeemed verie ſmall vpon the Mayne, ſeemes a tall ſhip vpon the Thames. As there are many better for eſtate

eſtate than my ſelfe, ſo there are ſome worſe; and if I were yet worſe, yet would there be ſome lower: and if I were ſo lowe that I accounted my ſelfe the worſt of all; yet ſome would account themſelues in worſe caſe. A mans opinion is in others; his being is in himſelfe. Let me know my ſelfe, let other gheſſe at me. Let others either enuy or pitie me, I care not ſo long as I enioy my ſelfe.

56

Hee can neuer wonder enough at Gods workemanſhip, that knowes not the frame of the world: for

for he can neuer els cõceiue the hugenes & ſtrange proportion of the creature. And hee that knowes this can neuer wonder more, at any thing elſe. I will learne to knowe, that I may admire; and by that little I knowe, I will more wonder at that I knowe not.

57

There is nothing below, but toyling, grieuing, wiſhing, hoping, fearing; and wearineſſe in all theſe. What fooles are wee to be beſotted with the loue of our owne trouble, and to hate our liberty and reſt? The loue of miſery is much

much worſe than miſery it ſelfe. We muſt firſt pray, that God would make vs wiſe, before we can wiſh he would make vs happy.

58

If a man referre all things to himſelfe, nothing ſeems enough: If all things to God, any meaſure will content him of earthly things; but in grace hee is inſatiable: worldlings ſerue themſelues altogether in God, making Religion but to ſerue their turnes, as a colour of their ambition, and couetouſneſſe: The Chriſtian ſeeks God onely in ſeeking himſelfe, vſing all other things but

but as ſubordinately to him; not caring whether himſelfe winne or loſe, ſo that God may win glory in both. I will not ſuffer mine eyes and minde to be bounded with theſe viſible things; but ſtill look through all theſe matters, at God which is the vtmoſt ſcope of them: accounting them onely as a through-fare to paſſe by, not as an habitation to reſt in.

59

Hee is wealthie enough that wanteth not: Hee is great enough, that is his owne maſter: Hee is happie enough, that liues to die

die well. Other things I will not care for; nor too much for these, saue onely for the last, which alone can admit of no immoderation.

60

A man of extraordinary parts makes himselfe by strange and singular behauiour more admired; wch if a man of but common facultie doe imitate, hee makes himselfe ridiculous: for that which is construed as naturall to the one, is descried to bee affected in the other. And there is nothing forced by affectation can bee comely. I will euer striue to goe in the com-

common road: ſo while I am not notable I ſhall not bee notorious.

61

Gold is the beſt metall, & for the puritie not ſubiect to ruſt, as all others; & yet the beſt gold hath ſome droſſe. I eſteeme not that man that hath no faultes; I like him well that hath but a few, and thoſe not great.

62

Many a man marres a good eſtate, for want of skill to proportion his carriage anſwereable to his abilitie. A little ſayle to a large veſſell rids no way, though the winde be faire;

A

A large ſayle to a little Barke drownes it; A top-ſayle to a ſhip of meane burden in a rough weather is dangerous; A low ſayle in an eaſie gale, yeelds little aduantage: This diſproportion cauſeth ſome to liue miſerably in good eſtate: and ſome to make a good eſtate miſerable. I will firſt know what *I* may doe for ſafety, and then I will try what I can do for ſpeede.

63

The rich man hath many friends; although in truth riches haue them, and not the man: As the Aſſe that carried the Egyptian

tian Goddesse, had many bowed knees, yet not to the beast, but to the burden. For, separate the riches from the person, and thou shalt see friendshippe leaue the man, and follow that which was euer her obiect: while he may command, and can either giue, or controll, hee hath attendance, and profer of loue at all hands; but wch of these dares acknowledge him, when hee is going to prison for debt? Then these Waspes, that made such musicke about this Gally-pot, shew plainly that they came onely for the hony that was in it.

This

This is the miſerie of the wealthie, that they cannot know their friends: Whereas thoſe that loue the poor man, loue him for himſelf. Hee that would chuſe a true friend, muſt ſearch out one that is neither couetous nor ambitious; for ſuch a one loues but himſelfe in thee. And if it bee rare to finde any not infected with theſe qualities, the beſt is, To entertain all, and truſt few.

64

That which the French Prouerbe hath of ſickneſſes, is true of all euills, that they come on horſebacke, and goe away on foote:

We

We haue oft ſeen a ſudden fall, or one meales ſurfet, hath ſtucke by many to their graues: whereas pleaſures come like oxen ſlowe and heauily; and go away like poſthorſes, vpon the ſpurre. Sorrowes, becauſe they are lingring gueſts, I will entertaine but moderately; knowing that the more they are made of, the longer they will continue: And for pleaſures, becauſe they ſtay not, and doe but call to drinke at my doore, I will v'ſe them as paſſengers, with ſlight reſpect. He is his owne beſt friend, that makes leaſt of both of them.

65

It is indeed more commendable to giue good example, than to take it: yet imitation, how-euer in ciuill matters it be condemned of seruility, in Christiã practise hath his due praise: and though it be more naturall for beginners at their first imitation, that cannot swim without bladders; yet the best proficient shall see euer some higher steps of those that haue gone to heauen before him, worthy of his tracing: wherein much caution must bee had, that wee followe good men, and in good: Good men, for if wee pro-

pound imperfect patternes to our selues, wee shall bee cõstrained first to vnlearne those ill habits we haue got by their imitation, before we can be capable of good: so besides the losse of labour, wee are further off from our end: In good; for, that a man should be so wedded to any mans persõ that hee can make no separation from his infirmities, is both absurdly seruile, and vnchristian. Hee therefore that wold follow wel, must knowe to distinguish well, betwixt good men & euill, betwixt good men & better, betwixt good qualities and infirmities. Why hath God

God giuen mee education not in a desert, alone but in the company of good & vertuous men; but that by the sight of their good carriage I should better my owne? Why should wee haue interest in the vices of men, and not in their vertues? And although precepts be surer, yet a good mans action is according to precept; yea is a precept it self. The Psalmist compares the law of God to a lanterne; good example beates it. It is safe following him that carries the light. If he walke without the light, hee shall walke without mee.

66

As there is one common end to all good men; ſaluation; and one authour of it, Chriſt: ſo there is but one way to it, dooing well, and ſuffering euill. Doing well (me thinkes) is like the Zodiack in the heauen, the hie-way of the Sun, throgh which it daily paſſeth; ſuffering euill, is like the Eclipticke line that goes through the midſt of it. The rule of doing wel, the Law of God, is vniforme and eternall; and the copies of ſuffering euill in all times agree with the originall; No man can eyther doe well, or ſuffer ill without

out an example : are wee ſawen in peeces ? ſo was *Eſay*; are wee headed? ſo *Iohn Baptiſt*; Crucified? ſo *Peter*; Throwne to wilde beaſts? ſo *Daniel*: Into the fornace ? ſo the three children ; Stoned ? ſo *Steuen*; Baniſhed? ſo the beloued Diſciple. Burnt ? ſo Millions of Martyrs ; Defamed and ſlandered ? what good man euer was not? It were eaſie to bee endleſſe both in torments and ſufferers : whereof each hath begunne to other, all to vs. I may not hope to ſpeed better than the beſt Chriſtians ; I cannot feare to fare

worſe. It is no matter which way I goe, ſo I come to heauen.

67

There is nothing beſide life of this nature, that it is diminiſhed by addition. Euery moment wee liue longer than other: and each moment that wee liue longer, is ſo much taken out of our life. It increaſeth and diminiſheth onely by minutes; and therefore is not perceiued: the ſhorter ſteppes it taketh, the more ſliely it paſſeth. Time ſhall not ſo ſteale vpon me that I ſhall not diſcerne it, and catch it by the fore-lockes; nor ſo ſteale from me, that it

it ſhall carie with it no witnes of his paſſage in my proficiencie.

68

The prodigall man, while he ſpendeth, is magnified; when hee is ſpent, is pitied: and that is all his recompence for his lauiſht Patrimonie. The couetous man is grudged while hee liues, and his death is reioiced at: for, whē he endes, his riches beginne to bee goods. Hee that wiſely keeps the meane betweene both, liueth well, and heares well; neither repined at by the needy, nor pittied by greater men. I would to manage theſe worldly

worldly cõmodities, as accounting them mine to dispose, others to partake of.

69

A good name (if any earthly thing) is worth seeking, worth striuing for; yet to affect a bare name, when wee deserue either ill or nothing, is but a proud hypocrisie: And to bee puffed vp with the wrongfull estimation of others mis-taking our worth, is an idle and ridiculous pride. Thou art well spokē of vpon no desert: what then? Thou hast deceiued thy neighbours, they one another; and all of them haue deceiued thee: for thou

thou madeſt them thinke of thee otherwiſe than thou art; and they haue made thee thinke of thy ſelfe as thou art accounted: The deceite came from thee, the ſhame will end in thee. I will account no wrong greater, than for a man to eſteeme and report mee aboue that I am: not reioycing in that I am well thought of, but in that I am ſuch as I am eſteemed.

70

It was a ſpeech worthy the commendation, and frequent remembrance of ſo diuine a Biſhop as *Auguſtine*, which is reported

of an aged father in his time; who when his friendes comforted him on his ſicke bed, and told him, they hoped he ſhould recouer, anſwered; If I ſhall not die at all, well: but if euer, why not now? Surely, it is follie, what we muſt do to do vnwillingly. I wil neuer thinke my ſoule in good caſe, ſo long as I am loath to thinke of dying; and will make this my comfort; Not I ſhall yet liue longer, but I ſhall yet do more good.

71

Exceſſes are neuer alone: Commonly thoſe that haue excellent parts, haue ſome

some extreamly vicious qualities: great wits haue great errors, & great states haue great cares: whereas mediocritie of gifts or of estate, hath vsually but easie inconueniences: Else the excellent would not know themselues, and the meane would be too much deiected. Now those whom wee admire for their faculties, wee pitie for their infirmities; and those which finde themselues but of the ordinary pitch, ioy that as their vertues, so their vices are not eminent. So the highest haue a blemished glory, & the mean are contentedly secure. I will magnifie

nifie the higheſt, but affect the meane.

72

The body is the caſe, or ſheath of the minde: yet as naturally it hideth it; ſo it doth alſo many times diſcouer it: For although the forehead, eyes, and frame of the countenance, doe ſomtimes bely the diſpoſition of the heart; yet moſt commonly they giue true generall verdicts. An angry mans browes are bent together, and his eyes ſparkle with rage; which when he is well pleaſed, looke ſmooth and cheerefully.

Enuy

Enuy hath one looke; desire another; sorrow yet another; contentment, a fourth, different from all the rest. To shew no passion, is too Stoicall; to shew all, is impotent; to shew other than wee feele, hypocriticall. The face and gesture doe but write, and make commentaries vppon the heart. I will first endeuour so to frame and order that, as not to entertaine any passion, but what I neede not care to haue layed open to the world: and therefore will first see that the Text bee good; then that the glosse bee true; and lastly that it

it bee ſparing. To what end hath God ſo walled-in the heart, if I ſhould let euery mans eyes into it by my countenance?

73

There is no publique action which the world is not ready to ſcan; there is no action ſo priuate, which the euill ſpirits are not witneſſes of; I will endeuor ſo to liue, as knowing that I am euer in the eyes of mine enemies.

74

When we our ſelues, and all other vices are olde, then couetouſeneſs alone is yoong, and at his beſt age. This vice loues to dwell in an

an olde ruinous cotage: Yet that age can haue no ſuch honeſt colour for niggardlineſs, and inſatiable deſire. A young man might plead the vncertainty of his eſtate, and doubt of his future need; but an olde man ſees his ſet period before him. Since this humor is ſo neceſſarily annexed to this age, I will turne it the right waye, and nouriſh it in my ſelf. The older I growe, the more couetous I will bee; but of the riches, not of the world that I am leauing, but of the world I am entring into. It is good coueting what I may haue, & cannot leaue behind me.

75 There

75

There is a mutual hatred betwixt a Christian, & the world: for on the one side, the loue of the world is enmitie with God; and Gods children cannot but take their Fathers part. On the other, The world hates you because it hated mee first. But the hatred of the good man to the wicked is not so extreame, as that wherewith hee is hated. For the Christian hates euer with cõmiseratiõ, & loue of that good he sees in the worst; knowing that the essence of the very diuels is good, and that the lewdest man hath som excellent parts of na-

nature, or cõmon graces of the ſpirit of God, which he warily ſingleth out in his affection. But the wicked man hates him for goodnes, and therfore findes nothing in himſelfe to moderate his deteſtation. There can be no better Muſick in my eare than the diſcord of the wicked. If he like me, I am afraide hee ſpies ſome quality in mee like to his own. If he ſaw nothing but goodneſſe, hee could not loue me, & be bad himſelfe. It was a iuſt doubt of *Phocion*, who when the people praiſed him, asked, What euill haue I done? I will ſtriue to deſerue euill of none:

none: but not deſeruing ill, it ſhall not grieue mee to heare ill of thoſe that are euill. I know no greater argument of goodnes, than the hatred of a wicked man.

76

A man that comes hungry to his meale, feedes heartily on the meate ſet before him, not regarding the metall, or forme of the platter, wherein it is ſerued; who afterwards when his ſtomacke is ſatisfied, begins to play with the diſh, or to read ſentences on his trencher. Thoſe auditors which can find nothing to doe, but note elegant words and phraſes, or rheto-

rhetoricall colours, or perhaps an ill grace of gesture in a pithie and materiall speech, argue themselues full ere they came to the feast: & therfore goe away with a little pleasure, no profit. In hearing others, my onely intention shall be to feede my minde with solide matter: if my eare can get ought by the way I will not grudge it, but I will not intend it.

77

The ioy of a Christian in these worldly things is limited, and euer awed with feare of excesse, but recompensed abundantly with his spirituall mirth: whereas

wheras the worldling giues the raines to his minde, and powres himselfe out into pleasure, fearing onely that hee shall not ioy enough. Hee that is but halfe a Christian, liues but miserably; for hee neither enioyeth God, nor the world. Not God, because hee hath not grace enough to make him his owne: Not the world, because he hath some taste of grace, enough to shew him the vanitie and sinne of his pleasures. So the sound Christian hath his heauen aboue, the worldling here below, the vnsettled Christian no where.

78

Good deeds are very fruitfull; and not so much of their nature, as of Gods blessing, multipliable: We thinke ten in the hundred extreame and biting vsury; God giues vs more than an hundred for tenne: Yea, aboue the increase of the graine, which wee commend most for multiplication. For out of one good action of ours, GOD produceth a thousand; the harueſt whereof is perpetuall: Euen the faithfull actions of the olde Patriarkes, the constant sufferings of auncient Martyrs liue still, and still doe good

good to all ſucceſsions of ages by their example. For, publique actions of vertue, beſides that they are preſently comfortable to the doer, are alſo exemplary to others: & as they are more beneficiall to others, ſo are more crowned in vs. If good deeds were vtterly barren & incommodious, I would ſeeke after them for the conſcience of their owne goodnes: how much more ſhall I now be encouraged to performe them, for that they are ſo profitable both to my ſelf & to others, and to me in others? My principall care ſhall be, that while my ſoule liues in glory

glory in heauen, my good actions may liue vpon earth; and that they may bee put into the bank and multiply, while my body lies in the graue and consumeth.

79

A Christian for the sweete fruit hee beares to God and men, is compared to the noblest of all plants, the Vine. Now as the most generous Vine, if it bee not pruned, runs out into many superfluous stemmes, and growes at last weake and fruitless: so doth the best man if he bee not cut short of his desires, and pruned with afflictions. If it bee

be painfull to bleed, it is worse to wither. Let mee bee pruned that I may grow, rather than cut vp to burne.

80

Those that doe but superficially taste of diuine knowledge, finde little sweetnes in it; and are ready for the vnpleasant relish to abhorre it: whereas if they would diue deep into the Sea, they should finde fresh water neere to the bottome: That it sauours not well at the first, is the fault not of it, but of the distempered palate that tastes it. Good metalls & mineralls are not found

close

close vnder the skinne of the earth, but belowe in the bowels of it: No good Miner casts away his mattocke because hee findes a veine of tough clay, or a shelf of stone; but still delueth lower, and passing through many changes of soyle, at last comes to his rich treasure. We are too soone discouraged in our spirituall gaines. I will still persеuer to seeke; hardening my selfe against all difficultie. There is comfort euen in seeking, hope; and there is ioy in hoping, good successe; and in that successe, is happinesse.

81

He that hath any experience in ſpirituall matters, knowes that Satan is euer more violent at the laſt; then raging moſt furiouſly, when hee knowes hee ſhall rage but a while. Hence of the perſecutions of the firſt Church; the tenth and laſt vnder *Diocleſian* and *Maximinian*, and thoſe other fiue tyrants was the bloodieſt. Hence this age is the moſt diſſolute, becauſe neereſt the concluſion. And as this is his courſe in the vniuerſal aſſaults of the whole Chu. ſo it is the ſame in his conflicts with euery Chriſtian ſoule. Like a ſubtill orator

tor hee reſerues his ſtrongeſt force till the ſhutting vp: And therefore miſerable is the folly of thoſe men who deferre their repentance till then; when their onſet ſhall be moſt ſharpe, and they through paine of body, and perplexednesſe of minde, ſhall bee leaſt able to reſiſt. Thoſe that haue long furniſht themſelues with ſpirituall munition, finde worke enough in this extreame brunt of tentation: how then ſhold the careleſs man, that with the helpe of all opportunities could not find grace to repent, hope to atchieue it at the laſt gaſpe, againſt

greater force, with leſſe meanes, more diſtraction, no leaſure? Wiſe princes vſe to prepare tenne yeares before for a Field of one day: I will euery day lay vp ſomewhat for my laſt. If I winne that skirmiſh, I haue enough. The firſt & ſecond blow begin the battell: but the laſt onely wins it.

82

I obſerue three ſeaſons wherein a wiſe man differs not from a foole; In his infancy, in ſleepe, and in ſilence: For in the two former wee are all fooles; and in ſilence all are wiſe. In the two former yet, there

there may bee concealement of folly; but the tongue is a blabbe: there cannot bee any kinde of folly, either ſimple, or wicked, in the heart, but the tongue will bewray it. Hee cannot bee wiſe that ſpeakes much, or without ſenſe, or out of ſeaſon; nor hee knowne for a foole that ſayes nothing. It is a great miſerie, to be a fool: but this is yet greater, that a man cannot be a fool but hee muſt ſhew it. It were well for ſuch a one, if hee could bee taught to keepe cloſe his fooliſhnes: but thē there ſhould be no fooles. I haue heard ſome (which

haue ſcorned the opinion of folly in themſelues) for a ſpeech wherein they haue hoped to ſhew moſt wit, cenſured of folly, by him that hath thought himſelfe wiſer: and another, hearing his ſentence againe, hath condemned him for want of wit in cenſuring. Surely, he is not a foole that hath vnwiſe thoughts, but hee that vttters them. Euen concealed folly is wiſedome: and ſometimes wiſdome vttered, is folly. While others care how to ſpeake, my care ſhall be how to hold my peace.

83

A worke is then onely good & acceptable, when the action, meaning and manner are all good: For, to doe good with an ill meaning (as *Iudas* ſaluted Chriſt to betray him) is ſo much more ſinfull, by how much the action is better; which beeing good in the kind, is abuſed to an ill purpoſe: To doe ill in a good meaning (as *Vzza* in ſtaying the Arke) is ſo much amiſſe, that the good intention cannot beare out the vnlawfull act: which although it may ſeeme ſome excuſe, why it ſhould no be ſo ill, yet is no war-

rant to iuſtifie it. To mean well and doe a good action, in an ill manner (as the Phariſee made a good prayer, but arrogantly) is ſo offenſiue, that the euill manner depraueth both the other. So a thing may be euill vpon one circumſtance, it cannot bee good but vpon all. In what-euer buſineſſe I go about, I will enquire, What I doe for the ſubſtance, How for the manner, Why for the intention: For the two firſt I will conſult with God, for the laſt with my owne heart.

84

I can doe nothing without

out a million of witneſſes: The conſcience is as a thouſand witneſſes; and God is as a thouſand conſciences: I will therefore ſo deale with men, as knowing that God ſees mee; and ſo with God, as if the world ſaw mee; ſo with my ſelfe, and both of them, as knowing that my conſcience ſeeth mee: and ſo with them all, as knowing I am alwaies ouerlooked by my accuſer, by my iudge.

85

Eartly inheritances are diuided oft times with much inequalitie: The priuilegde of primogeniture

ſtretcheth larger in many places now, than it did among the ancient Iewes. The younger many times ſerues the elder; and while the eldeſt aboundeth, all the later iſſue is pinched. In heauen it is not ſo: all the ſonnes of God are heires, none vnderlings; and not heires vnder wardſhip, and hope, but inheritors; and not inheritors of any little pittance of land, but of a kingdome; Nor of an earthly Kingdome, ſubiect to danger of loſſe, or alteration; but one glorious and euerlaſting. It ſhall content me here, that hauing right to all things, yet

yet I haue poſſeſsion of nothing but ſorrow. Since I ſhall haue poſſeſsion aboue, of all that, whereto I haue right belowe, I will ſerue willingly, that I may raigne; ſerue for a while, that I may raigne for euer.

86.

Euen the beſt things ill vſed, become euills; and contrarily, the worſt things vſed well, prooue good: A good tongue vſed to deceit; a good wit, vſed to defend errour; a ſtrong arme, to murder; authoritie, to oppreſſe; a good profeſsion, to diſſemble; are all euill: Yea, Gods owne worde is the ſword of

of the ſpirit ; which if it kill not our vices, killes our ſoules. Contrariewiſe (as poyſons are vſed to wholeſome medicine) afflictions and ſinnes, by a good vſe prooue ſo gainefull, as nothing more. Wordes are as they are taken : and things are as they are vſed. There are euen curſed bleſsings: O Lord rather giue me no fauours, than not grace to vſe them. If I want them, thou requireſt not what thou doeſt not giue: But if I haue them, and want their vſe; thy mercie prooues my iudgement.

Man

87

Man is the best of all these inferiour creatures; yet liues in more sorrow & discontentment, than the worst of them: whiles that reason wherein hee excels them, and by which hee might make aduantage of his life, he abuseth to a suspicious distrust. Howe many hast thou found of the fowls of the ayre, lying dead in the way for want of prouision? They eate and rest, and sing, and want nothing. Man which hath farre better meanes to liue comfortably, toyleth and careth, and wanteth; whom yet his reason alone

alone might teach, that he which careth for these lower creatures made onely for man, will much more prouide for man to whose vse they were made. There is an holy careleſnesse; free from idlenesse, free from distrust. In these earthly things, I will so depend on my Maker, that my trust in him may not exclude my labour; and yet so labour (vpon my confidence on him) as my indeauour may be voide of perplexitie.

88

The precepts, and practice of those with whom wee liue, auaile much on either

either part. For a man not to be ill where hee hath no prouocations to euill, is leſſe commendable: but for a man to liue continently in *Aſia* (as he ſaid) where hee ſees nothing but allurements to vncleannes; for *Lot* to be a good man in the midſt of *Sodome*; to be abſtemious in *Germany*, and in *Italy* chaſte; this is truely praiſe-worthie. To ſequeſter our ſelues from the company of the world, that wee may depart from their vices, proceeds from a baſe and diſtruſting minde: as if wee would ſo force goodneſſe vpon our ſelues, that therefore oneyl

onely wee would be good, becauſe wee cannot be ill. But for a man ſo to be perſonally, and locally in the throng of the world, as to withdrawe his affections from it, to vſe it, and yet to contemne it at once, to compell it to his ſeruice without any infection, becomes well the noble courage of a Chriſtian. The world ſhall be mine, I will not be his; & yet ſo mine, that his euill ſhall be ſtill his owne.

89

Hee that liues in God, cannot bee wearie of his life, becauſe he euer findes both

both ſomewhat to doe, and ſomewhat to ſolace himſelfe with; cannot be ouer-loath to part with it, becauſe hee ſhall enter into a neerer life and ſociety with that God in whom hee delighteth; Whereas he that liues without him, liues many times vncomfortably heere, becauſe partly hee knowes not any cauſe of ioy in himſelfe; and partly hee findes not any worthy employment to while himſelfe withall; Dies miſerably, becauſe hee either knowes not whither hee goes, or knowes hee goes to torment. There is no true life, but

but the life of faith. O Lord, let mee liue out of the world with thee (if thou wilt) but let mee not liue in the world without thee.

90

Sinne is both euill in it selfe, and the effect of a former euill, and the cause of sinne following; a cause of punishment, and lastly a punishment it selfe. It is damnable iniquitie in man, to multiply one sinne vpon another; but to punish one sinne by another, in God is a iudgement both most iust, and most fearefull: So as all the storehouse of God hath not a greater

greater vengeance: with other punishments the bodie smarteth, the soule with this. I care not how God offends me with punishments, so he punish me not with offending him.

91

I haue seene some afflict their bodies with wilful famine, and scourges of their owne making; God spares me that labour; For he whippes me daily with the scourge of a weake bodie; and sometimes with ill tongues. Hee holdes me short many times of the feeling of his comfortable presence, which is in truth so much more miserable an

an hunger than that of the bodie, by how much the ſoule is more tender, and the food denyed more excellent. Hee is my Father; infinitely wiſe to proportion out my correction according to my eſtate; and infinitely louing in fitting mee with a due meaſure. Hee is a preſumptuous child that will make choice of his owne rod. Let mee learne to make a right vſe of his corrections, and I ſhall not neede to correct my ſelfe. And if it ſhould pleaſe God to remit his hand a little; I will gouern my body, as a maſter, not as a tyrant.

If

92

If God had not ſaide, *Bleſſed are thoſe that hunger*; I knowe not what could keep weake Chriſtians from ſinking in deſpaire: Many times all I can doe, is to finde and complain that I want him, and wiſh to recouer him: Now this is my ſtay, that hee in mercy eſteemes vs not onely by hauing, but by deſiring alſo; and after a ſort accounts vs to haue that which wee want, and deſire to haue: and my ſoule aſſuming, telles mee I doe vnfainedly wiſh him, and long after that grace I miſſe. Let mee deſire

ſtill

ſtill more, and I knowe I ſhall not deſire alwaies. There was neuer ſoule miſcaried with longing after grace. O bleſſed hunger that ends alwayes in fulneſſe! I am ſorry that I can but hunger; and yet I would not be full; for the bleſsing is promiſt to the hungry: Giue mee more, Lord, but ſo as I may hunger more. Let mee hunger more, and I knowe I ſhall be ſatisfied.

93

There is more in the Chriſtian than thou ſeeſt. For hee is both an entire body of himſelfe, and hee is a limme of another more excel-

excellent; euen that glorious mysticall body of his Sauiour; to whom he is so vnited, that the actions of either are reciprocally referred to ech other. For, on the one side, the Christian liues in Christ, dies in Chr: in Christ fulfills the Law, possesseth heauen: on the other, Christ, is persecuted by *Paul* in his members, and is persecuted in *Paul* afterwards by others: hee suffers in vs, hee liues in vs, hee works in and by vs: So thou canst not doe either good or harme to a Christian, but thou doest it to his Redeemer: to whom hee is inuisibly vnited.

ted. Thou seest him as a man, and therefore worthie of fauour for humanities sake: Thou seest him not as a Christian, worthy of honour for his secret & yet true vnion with our Sauiour. I will loue euery Christian, for that I see; honour him, for that I shall see.

94

Hell it selfe is scarce a more obscure dungeon in comparison of the earth, than earth is in respect of heauen. Heere, the most see nothing, and the best see little: Heere, halfe our life is night; and our very day is darknesse, in respect of

of God. The true light of the world, and the Father of lights dwelleth aboue: There is the light of knowledge to informe vs, and the light of ioy to comfort vs; without all change of darknesse. There was neuer any captiue loued his dungeon, and complained when he must be brought out to light, and liberty: Whence then is this naturall madnesse in vs men, that we delight so much in this vncleane, noysome, darke & comfortlesse prison of earth? and thinke not of our release to that light some and glorious Paradise aboue vs, without

griefe and repining? Wee are ſure that wee are not perfectly well here: If we could be as ſure that wee ſhould be better aboue, we would not feare changing. Certainely our ſenſe tells vs, we haue ſome pleaſure heere; and wee haue not faith to aſſure vs of more pleaſure aboue: and hence we ſettle our ſelues to the preſent, with neglect of the future, though infinitely more excellent: The heart followes the eyes: and vnknowen good is vncared for. O Lord, doe thou breake through this darkneſſe of ignorance, & faithleſneſſe, wherewith I am com-

compaſſed. Let me but ſee my heauen, and I knowe I ſhall deſire it.

95

To bee carried away with an affectation of fame, is ſo vaine, and abſurd, that I wonder it can bee incident to any wiſe man. For what a mole-hill of earth is it, to which his name can extend, when it is furtheſt caried by the wings of report? And how ſhort a while doth it continue where it is once ſpread? Time (the deuourer of his owne broode) conſumes both vs and our memories; nor braſſe, nor marble can beare age.

How many flattering Poets haue promiſed immortality of name to their Princes, who now together are buried long ſince in forgetfulneſſe! Thoſe names and actions, that are once on the file of heauen, are paſt the danger of defacing. I will not care whether I bee knowen, or remembred, or forgotten amongſt men, if my name and good actions may liue with God in the records of Eternity.

95

There is no man, nor no place, free from ſpirits, although they teſtifie their preſence by viſible effects but

but in fewe. Euery man is an hoſt to entertaine Angels, though not in viſible ſhapes as *Abraham* and *Lot*. The euil ones doe nothing but prouoke vs to ſinne, and plot miſchiefe againſt vs; by caſting into our way dangerous obiects; by ſuggeſting ſinfull motions to our mindes, ſtirring vp enemies againſt vs amongſt men, by frighting vs with terrors in our ſelues, by accuſing vs to God. On the contrarie, The good Angels are euer remouing our hindrances from good, and our occaſions of euill; mitigating our tẽtations; helping vs a-

gainſt our enemies; deliuering vs from dangers; comforting vs in ſorrowes; furthering our good purpoſes; & at laſt carrying vp our ſoules to heauen. It would affright a weake Chriſtian that knowes the power and malice of wicked ſpirits, to conſider their preſence, and number; but when with the eyes of *Elyſhaes* ſeruant, hee ſees thoſe on his ſide as preſent, as diligent, more powerfull, he cannot but take heart again: Eſpecially if he conſider, that neither of them is without God, limiting the one the bounds of their tenta-

tentation, directing the other in the safegard of his children. Whereupon it is come to passe, that though there be many legions of diuells, & euery one more strong than many legions of men, and more malicious than strong, yet the little flock of Gods Church liueth and prospereth. I haue euer with me inuisible friends, and enemies. The consideration of mine enemies shal keep me from securitie, & make me fearefull of doing ought to aduantage them. The consideration of my spirituall friends shall comfort mee against the terrour of

the other; shall remedy my solitarinesse; shall make mee warie of dooing ought indecently; grieuing mee rather, that I haue euer heretofore made them turne away their eyes, for shame of that whereof I haue not beene ashamed; that I haue no more enioyed their societie; that I haue beene no more affected with their presence. What though I see them not? I beleeue them. I were no Christian, if my faith were not as sure as my sense.

96

There is no word or action, but may bee taken with two hands; either with the right hand of charitable conſtruction, or the ſiniſter interpretation of malice, and ſuſpicion: and all things doe ſo ſucceed, as they are taken. I haue noted, euill actions well taken, paſſe currant for either indifferent, or commendable: Contrarily, a good ſpeech or action ill taken, ſcarce allowed for indifferent; an indifferent one, cenſured for euill; an euill one, for notorious: So fauour makes vertues of vices; and ſuſ-

picion makes vertues, faults; and faults, crimes. Of the two, I had rather my right hand should offend: It is alwaies safer offending on the better part. To construe an euill acte well, is but a pleasing and profitable deceit of my selfe: But to misconstrue a good thing, is a trebble wrong; to my selfe, the action, the author. If no good sense can be made of a deed, or speech, let the blame light vpon the author: If a good interpretation may be giuen and I chuse a worse, let me be as much censured of others, as that misconceit is punishment

niſhment to my ſelfe.

97

I knowe not how it comes to paſſe, that the minde of man doth naturally both ouer-prize his owne in comparíſon of others, and yet contemne and neglect his owne in comparíſon of what hee wants. The remedie of this later euill is, to compare the good things wee haue, with the euils which wee haue not, and others grone vnder: Thou art in health and regardeſt it not; Looke on the miſerie of thoſe which on their bed of ſicknes, through extreamity of paine and anguiſh, intreat

intreat death to releaſe them. Thou haſt cleare eye-ſight, ſound lims, vſe of reaſon; & paſſeſt theſe ouer wth ſlight reſpect: Thinke how many there are which in their vncomfortable blindnes, would giue all the world for but one glimpſe of light; how many that deformedly crawle on all foure, after the maner of the moſt loathſom creatures; how many that in mad phrenſies are worſe than brutiſh, worſe than dead: thus thou mighteſt bee, and art not. If I be not happie for the good that I haue, I am yet happie for the euils that I might haue had,

had and haue eſcaped : I haue deſerued the greateſt euill; euery euill that I miſſe is a new mercie.

98

Earth, which is the baſeſt element, is both our mother that broght vs foorth, our ſtage that beares vs aliue, and our graue wherin at laſt wee are entombed; giuing to vs both our originall, our harbour, our ſepulchre: Shee hath yeelded her back to beare thouſands of generations; and at laſt opened her wombe to receiue them; ſo ſwallowing them vp, that ſhe ſtill both beareth more and

and lookes for more; not bewraying any change in her selfe, while shee so oft hath changed her broode, and her burden. It is a wonder wee can be proude of our parentage or of our selues, while wee see both the baseneſſe and ſtabilitie of the earth, whence wee came. What difference is there? Liuing earth treads vpon the dead earth, which afterwards deſcends into the graue, as ſenſeleſſe and dead, as the earth that receiues it. Not many are proude of their ſoules; and none but fooles can be proud of their bodies. While we walke and looke

vpon

vpon the earth, wee cannot but acknowledge sensible admonitions of humility; and while wee remember them, wee cannot forget our selues. It is a mother-like fauour of the Earth, that shee beares and nourishes mee, and at the last entertaines my dead carcasse: but it is a greater pleasure, that shee teacheth mee my vilenesse by her owne, and sendes mee to heauen, for what she wants.

99

The wicked man carrieth euery day a brand to his hell, till his heape be come to the height: then he ceaseth sinning, and begins his

his torment; whereas the repentant, in euery fit of holy ſorrowe, carriesaway a whole faggot from the flame, and quencheth the coales that remaine, with his teares. There is no torment for the penitent; no redemption for the obſtinate. Safetie conſiſteth not in not ſinning, but in repenting: neither is it ſinne that condemnes; but impenitence. O Lord I cannot bee righteous: let mee bee repentant.

100

The eſtate of heauenly & earthly things is plainly repreſented to vs, by the two lights of heauen, which

which are appointed to rule the night and the day. Earthly things are rightly resembled by the Moone: which being neerest to the region of mortalitie, is euer in changes, and neuer lookes vpon vs twice with the same face; and when it is at the full, is blemished with some darke blots, not capable of any illumination. Heauenly things are figured by the Sun, whose great and glorious light is both naturall to it selfe, and euer constant. That other fickle and dimme starre is fit enough for the night of miserie wherein wee liue heere below.

lowe. And this firme and beautifull light is but good enough for that day of glorie, which the Saints liue in. If it bee good liuing here where our ſorrowes are changed with ioyes; what is it to liue aboue, where our ioyes change not? I cannot looke vpon the bodie of the ſunne: and yet I cannot ſee at all without the light of it. I cannot behold the glory of thy Saints, O Lord; yet without the knowledge of it I am blinde. If thy creature bee ſo glorious to vs heere belowe; how glorious ſhall thy ſelfe bee to vs, when wee are aboue this Sun?

This

This Sunne ſhall not ſhine vpward, where thy glory ſhineth: the greater light extinguiſheth the leſſer. O thou Sunne of righteouſneſſe (which ſhalt onely ſhine to mee, when I am glorified) doe thou heate, enlighten, comfort me with the beames of thy preſence, til I be glorified. *Amen.*

MEDITATIONS
Rob. & Bayne

VOVVES,

Diuine and *Morall:*

Seruing for direction in Christian and Ciuill Practice.

Syn. B. 61-15

Diuided into two bookes.

Newely enlarged with 10 Vowes and Meditations.

By IOS: HALL.

LONDON
Printed by *Humfrey Lownes*, for *Henry Fetherston*.
1616.

RE

Votum Auctoris.

Quas ego non vano depromsi è pectore leges,
Quæque ego vota tuli pacis honestæ mea,
Alme Deus (nec enim sine te vouisse iuuabit:
Te sine nil facio, nil fugio sine te.)
Da placide seruem, & præsta seruando quietem.
Sic mihi certa salus, sic mihi sancta quies.

To the right worshipfull Sir *Robert Drury*, Knight, my singular good *Patron: All increase of* true honour and vertue.

SIr, that haue I made these my homely Aphorismes publike, needes no other reason, but that though the world is furnished with other writings euen to satiety and surfet; yet of those which reduce Christianity

ſtianity to practice, there is (at leaſt) ſcarcity enough: wherein (yet) I muſt needs confeſſe, I had ſome eye to my ſelfe. For, hauing after a ſort vowed this auſtere courſe of iudgement and practice to my ſelfe, I thought it beſt to acquaint the world with it; that it may either witneſſe my anſwerable proceeding, or check mee in my ſtraying there-from. By which means, ſo many men as I liue amõgſt, ſo many monitours I ſhall haue, which ſhall point mee to my owne rules, and vpbraide mee with my aberrations. Why I haue dedicated them to your name, cannot be ſtrange to any, that knowes

you

you my Patron, and mee your Pastor. The regard of which bond, easily drewe mee on to consider, that whereas my body, which was euer weak, began of late to languish more; it would not bee inexpedient (at the worst) to leaue behinde mee this little monument of that great respect, which I deseruedly beare you. And if it shall please God to repriene mee, vntill a longer day; yet it shall not repent mee, to haue sent this vnworthy scrowle, to vvait vpon you in your necessary absence; neither shall it bee, I hope, bootless for you, to adioyne these my meane speculations vnto those grounds of

of vertue, you haue ſo happily laid: to which if they ſhall adde but one ſcruple, it ſhall bee to mee ſufficient ioy, contentment, recompenſe. From your Halſted. Decemb. 4.

Your Worſhips

humbly deuoted,

Ios. Hall.

Erratum.
Pag. 239. line 3. diſcerne for deſerue.

The first Centurie of Meditations and Vowes, Diuine and Morall.

I

IN Meditation, those, which beginne heauenly thoughts, & prosecute them not, are like those which kindle a fire vnder greene wood, and leaue it, so soone as it but begins to flame; leesing the hope of a good beginning, for want of seconding it with a sutable proceeding: when I set my selfe to meditate, I

will not giue ouer, till I come to an issue. It hath beene said by some, that the beginning is as much as the midst; yea, more then all: but I say, the ending is more then the beginning.

2

There is nothing (but Man) that respecteth greatnesse: Not God; not Death; not Iudgement. Not God: hee is no accepter of persons. Not Nature: wee see the Sons of Princes borne as naked, as the poorest: & the poorest childe as faire, well-fauoured, strong, wittie, as the heire of Nobles. Not disease, death, iudgement: they sicken a-like, die a-

a-like fare a-like after death. There is nothing (beſides naturall men) of whom goodnes is not reſpected. I will honour greatnes in others: but for my ſelfe, I will eſteem a dram of goodnes, worth a whole world of greatnes.

3

As there is a fooliſh wiſdome: ſo there is a wiſe ignorance; in not prying into Gods Arke; not inquiring into things not reuealed. I would faine knowe all that I neede, and all that I may: I leaue Gods ſecrets, to himſelfe. It is happie for me, that God makes me of his Court, though not of

his Counsell.

4

As there is no vacuitie in nature, no more is there spiritually. Euerie vessell is ful; if not of liquor, yet of ayre: so is the heart of man; though (by nature) it is emptie of grace, yet it is full of hypocrisie, and iniquitie. Now, as it is filled with grace, so it is emptie of his euill qualities; as in a vessell, so much water as goes in, so much aire goes out: but mans heart is a narrow-mouthed vessell, & receiues grace but by drops; and therefore takes a long time to emptie and fill. Now, as there bee differences in degrees

grees, & one heart is neerer to fulneſſe then another: ſo the beſt veſſell is not quite full, while it is in the bodie; becauſe there are ſtill remainders of corruption. I wil neither be content with that meaſure of grace I haue, nor impatient of Gods delay; but euerie day I will endeuour to haue one drop added to the reſt: ſo my laſt day ſhall fill vp my veſſell to the brim.

5

Satan would ſeeme to be mannerly and reaſonable; making, as if he would bee content with one halfe of the heart, whereas God challengeth all or none: as